Pub'd.

The Christian Century

PUBLISHED WEEKLY

The Constituting Convention *of the* National Council of the Churches of Christ in the United States of America

Cleveland, Ohio

November 28—December 1, 1950

DECEMBER 13, 1950

In This Issue

A front seat at one of the most significant events in the history of Protestantism in America is supplied to Christian Century readers in this issue. So that you might have a complete picture of what transpired at the historic constituting convention of the National Council of the Churches of Christ in the U.S.A. at Cleveland Nov. 28-Dec. 1, three of the editors—Hutchinson, Fey and Hopkins—were on hand to write the play-by-play story, interpret what the actions mean to the churches and the people concerned, and select significant contributions for reproduction. Dr. Morrison gave valuable counsel. Leonard Meyer of the business office represented the paper in the exhibits hall.

The result is to be found in the following pages. We hope that our efforts will serve not only to document the proceedings but to provide a useful source of reference for the years to come. Following the precedent which we set at the 1948 Assembly of the World Council of Churches at Amsterdam, when we issued the first complete and independent report on that great Protestant event, we present herewith our similar coverage of the first general assembly of the council.

Bringing the story of Cleveland to you with as little time-lapse as possible was achieved through the cooperation of the men who set the type for our printers. They cleared the decks so that all was ready for the Cleveland copy when it arrived on Sunday night and Monday morning, and by concentrated effort had the forms ready for the presses at the usual time on Tuesday afternoon. To them, our thanks.

Coming

Next week The Century presents the 12th and final article in its series on great churches of America as chosen by the Protestant ministers of the nation. It tells the thrilling story of First Community Church in Columbus, Ohio.

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The Christian Century

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

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Entered as second-class matter February 28, 1908, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.00 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copy, 15 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

Dec. 12. Chicago Institute for Religious and Social Studies; theme: "Borderlines of Ethics in Individual and Public Affairs"; Ira Eisenstein, James H. Nichols, Francis G. Wilson, speakers.

Dec. 12. New York Institute for Religious and Social Studies; themes: "Great Theologians of the Western Faiths," "American Education and Religion," "Morals and Loyalties"; Tibor Kerekes, Msgr. Frederick G. Hochwalt, Louis Finkelstein, speakers.

Dec. 17. Chicago Sunday Evening Club; Bishop Gerald Kennedy, speaker.

Dec. 17. Ford Hall Forum, Boston; Charles Francis Potter, speaker.

Dec. 19. New York Institute for Religious and Social Studies; themes: "Great Theologians of the Western Faiths," "American Education and Religion," "Morals and Loyalties"; Tibor Kerekes, Nevin C. Harner, Franz L. Neumann, speakers.

Dec. 24. Chicago Sunday Evening Club; Bishop Stephen C. Neill, speaker.

Dec. 27-Jan. 2. Student Christian Association Fourth National Assembly, Oxford, Ohio; Leila Anderson, Vera Micheles Dean, R. H. Edwin Espy, Joseph King, Alexander Miller, Bishop Stephen C. Neill, speakers.

Dec. 31. Midcentury Jubilee Sunday (Federal Council of Churches Department of Evangelism; conclusion of United Evangelistic Advance).

Dec. 31. Student Recognition Sunday.

Dec. 31. Chicago Sunday Evening Club; E. Stanley Jones, speaker.

Jan. 2-5. Methodist Southeastern Jurisdiction Midcentury Convocation, Savannah, Ga.

Jan. 3-8. Conference on the Responsibility of the Church Toward Morally and Socially Abandoned Youth, Bossey, Switzerland.

Jan. 7. Chicago Sunday Evening Club; Daniel A. Poling, speaker.

Jan. 7. Ford Hall Forum, Boston; William Shirer, speaker.

Jan. 8-11. Cumberland Presbyterian Church Missions Conference, Dyersburg, Tenn.; Darby Fulton, Hugh Stuntz, Willard Wickizer, speakers.

Jan. 9. New York Institute for Religious and Social Studies; themes: "Great Theologians of the Western Faiths," "American Education and Religion," "Morals and Loyalties"; Tibor Kerekes, J. Hillis Miller, W. W. Waymack, speakers.

Jan. 11-18. National Christian Teaching Mission (Federal Council of Churches, International Council of Religious Education), Berkeley, Calif.

Jan. 14. Chicago Sunday Evening Club; Elton Trueblood, speaker.

Jan. 14. Ford Hall Forum, Boston; George Hamilton Combs, Scott Nearing, speakers.

Jan. 18-25. National Christian Teaching Mission (F.C.C., I.C.R.E.), Butte, Mont.

Jan. 21. Baptist-Disciple Pulpit Exchange.

Jan. 21-27. Church and Economic Life Week.

Jan. 22-24. Convocation on Church Union, Cincinnati.

Jan. 22-24. Minnesota State Pastors' Conference, Minneapolis.

Jan. 22-26. Chicago Theological Seminary 20th Annual Ministers' Week.

Jan. 23-25. Chicago Theological Seminary Alden Tuthill Lecture; Dr. Karl Menninger, speaker.

Jan. 25-Feb. 1. National Christian Teaching Mission (F.C.C., I.C.R.E.), St. Louis, Mo.

Jan. 26-Feb. 4. National Youth Week (U.C.Y.M.).

Feb. 1. National Conference on Separation of Church and State, Constitution Hall, Washington, D. C.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVII CHICAGO, DECEMBER 13, 1950 NUMBER 50

EDITORIAL

ONE GLANCE will show that this issue of The Christian Century is largely devoted to the first meeting of the National Council of Churches. We trust that by such a lavish use of space, our readers who could not be at Cleveland will gain a fairly adequate impression of what went on there between November 27 and December 2. Some may ask whether this is not an unpropitious time to launch so ambitious a venture in cooperative action by the churches. With men's minds absorbed by what is going on in Korea and the continuing crisis in Europe and in the councils of the U.N., can they be expected to give the attention and support to this new church enterprise which it is going to require if it is to exercise great influence? It is true that the Cleveland meeting itself felt the oppressive shadow of the world crisis. The sense of threatening calamity was heightened by the important part which Secretary Acheson's somber speech played on the Cleveland program. But to the eye which can see behind the outward circumstances of the moment, there clearly appears the possibility that nothing more important is happening today, or could happen, than for Christians to band together to carry forward the purposes of the Kingdom of God. It has been strikingly true, ever since church delegates were scattered from Geneva in 1914 by the outbreak of World War I, that these great contemporary advances toward an ecumenical church in which a divided and harried mankind may find an integrated community that blots out lines of racial and class and national distinction, have come when the war clouds were black and lowering. The Atlantic City meeting, for instance, at which the movement for a National Council was launched, opened on the morning after Pearl Harbor. We have faith, therefore, to believe that the federation of the churches and of the former interdenominational agencies which took place at Cleveland may, in history's hindsight, turn out to have been more important than anything in the screaming headlines.

Forward in the Dark Hours

Laity to Have Important Role In National Council

ONE of the most hopeful developments at Cleveland was the emergence of laity into a new position of influence in the cooperative efforts of American Protestantism. Church leaders have been calling for this for years. Now the time is at hand when it seems about to come to pass. The large place given the laity in the new National Council of Churches is a result, in considerable measure, of the great strides made in recent years toward interdenominational leadership by the United Council of Church Women. When the women voted to take their lively organization, bag and baggage, into the new and all-embracing council, the need for an equivalent organization of laymen at once became evident. The result has been the formation of two "general departments" in the National Council, one of churchwomen and the other of churchmen. The session in which this General Department of Church Men was organized was therefore a harbinger of much larger future lay participation in interdenominational effort. It was also a warning of a danger which besets American Protestantism, for there was a sobering lack of labor and agricultural representation in the organizing meeting. On the basis of the attendance at Cleveland, the new venture needs to look out or it will come to be known as the General Department of Church Businessmen. Such a one-sided membership in the lay organization must not be allowed to continue, or united Protestantism will find itself in a miserable position when it tries to avow its concern for the workers. We do not believe that this state of affairs will last long. But if denominational leaders do not change the composition of the delegations sent to the National Council, if they persist in forming them of denominational executives and reserving membership in the Department of Church Men and the divisions to only such laymen as can afford to pay their own way, they will leave this organ of cooperative Protestantism wide open to the taunt that American Protestantism, so far as the larger denominations go, has become the chaplain of the comfortable middle classes and the rich.

What Laity Are to be Represented?

LAYMEN moved to the forefront at Cleveland, and we thank God for it. However, it is important, at this initial stage when the National Council of Churches is establishing its character with the American public, that it should be made clear what kind of laymen are likely to exert the greatest influence in the new organization. This was given dramatic emphasis at Cleveland by the sudden emergence of J. Howard Pew among the prophets of united Protestant advance. We have no reason to question Mr. Pew's sincere belief in the principle of Protestant cooperation, but we cannot ignore the fact that to the American public Mr. Pew's name is virtually a symbol for ultraconservative positions on practically all public issues. We believe it safe to say that not 10 per cent of the delegates

to the Cleveland meeting had ever heard of Mr. Pew's "Lay Sponsors Committee" before they reached the convention. When they encountered it in the "Work Book" given the delegates they interpreted it as an *ad hoc* body to put the opening session of the National Council over in good style. But when the program was torn up one morning to bring Mr Pew on for a half-hour speech, and when in that speech he spoke of his "National Lay Committee" —a body unknown to the constitution of the council—as a "standing committee" of the new body "which will report directly to the General Board," questions began to pop. Here, apparently, was a body entirely distinct from and in addition to the General Department of Church Men. What was it to do? Mr. Pew did not dispel anxiety by referring, in his speech, to the necessity of "speaking in public with a single tongue," and to the part which his National Lay Committee was to play in formulating "announcements and statements of policy in fields in which the lay groups have a special competence and interest." We are glad to be reassured by what happened on December 2 in the first meeting of the N.C.C.'s General Board (see page 1500) that apprehensions roused by Mr. Pew's generalizations are fully shared by many members of that important body. The cooperative church movement needs the support of all Christians, the multimillionaire as well as the wage-earner, but it must be on guard lest it give the impression of being too eager to cultivate the approval of the former to mind what the latter will think of that effort.

Prophecy and the Applecart

ONE DANGER everyone recognizes who watches the fitting together of so much ecclesiastical machinery as went into the making of the National Council of Churches is that the resulting organization may turn out to be nothing much but machinery—a Charlie Chaplin phantasmagoria of wheels and gears grinding away supposedly to the glory of God but actually to the employment of what Dr. Hermann N. Morse calls an army of "organizational mechanics." Can the voice of prophecy be kept alive in such a machine? By studying the names of the good men and women who are on the staff and in the assemblies of the National Council one can quickly discover that the attempt will certainly be made. It is vital that it should be made, for the influence of the N.C.C. will largely be determined by its response to this test. For this reason, we believe that the workings of one of the provisions in the by-laws of the Division on Christian Life and Work need to be watched with care. This division is really the essence of the old Federal Council. It will consider and try to speak on such matters as international justice, social welfare, the church and economic life, and race relations. In the natural desire to keep the General Board in full control of everything said in the name of the National Council, and to make sure that any wild men in the division will be prevented from kicking over any applecarts, the by-laws provide that any "interpretative statement based upon an approved policy" of the council may be issued *provided* it is approved by the chairman of the division and the president of the council. Everything depends on how a rule of this kind is interpreted and applied. With President Flemming of Ohio Wesleyan and Bishop Sherrill in the positions named, there is not much to fear. During their two-year term, moreover, they should set valuable precedents for the future. But the possibility of a veto against bold declarations is certainly there in the by-laws, and its existence is a reason for eternal vigilance on the part of all who hope to see the National Council of Churches become a prophetic force in American national life.

Missions Now in Main Stream

WHO WOULD have believed two years ago that the Foreign Missions Conference of North America could merge with other Protestant cooperative agencies in the National Council of Churches with a loss of only five of its member boards? Yet that is what has happened. At Cleveland the new Division of Foreign Missions of the National Council was constituted with 87 out of the 99 boards which had been in the F.M.C. accepting charter membership in the new organization. Five others have decided to remain in the fellowship in a consultative relationship. Two other F.M.C. member boards and eight affiliated agencies have still to decide their course of action, but are expected to come into consultative relationship. Only Southern Baptist, Nazarene, Church of God (Holiness), Pilgrim Holiness and Free Methodist boards have declined to become either charter members or consultant agencies in the division. No doubt some of these will reconsider as their constituencies come to realize the full import of their action and demand that their mission bodies be included in the one organization staffed and organized effectively to plan American Protestant participation in carrying out the great commission to go into all the world. Certainly the loss of the boards not participating will be far greater to themselves and their missionaries than to the new division, though that will miss the consecrated service of such men as George Sadler of the Baptists and Byron Lamson of the Free Methodists. But the willingness of so many boards to cooperate in foreign missions even though their denominations are still outside the main stream of Protestant united action both testifies to the forward look of missionary leaders and gives hope that, in due season, they will be the leaven which will bring their denominations into the larger unity of membership in the National Council.

Catastrophe In Korea

AS WE GO to press, the situation of the United Nations forces in Korea grows worse by the hour. News from Lake Success is equally bad. International efforts to restore peace in the northeast Asian republic seem afflicted with creeping paralysis. Withdrawal from the Pyongyang area, perhaps to Seoul or beyond, seems a military necessity, and another Dunkirk is not beyond the dark bounds of possibility. One factor which contributes to the fatalistic mood of the American people, which is itself no help to peace, is their distrust of their sources of information concerning what is actually happening in Korea. Seldom in their his-

tory have they been compelled to cope with such violent swings in the pendulum of fortune or such widely varying communiques describing the reasons for events as they have since the Korean war started. As this is written, if MacArthur's statements convey the actualities of the situation, it is hard to believe that United Nations troops can keep even a foothold in Korea unless they are heavily reinforced, and that very soon. Estimates of the number of Chinese Communist troops have leaped in a few weeks from 30,000 to a million. If these estimates are accepted as the truth, why were United Nations troops thrust into the jaws of death in the abortive "home by Christmas" drive? One has to choose between alternative explanations, both of which indicate that MacArthur's leadership is incompetent. Either he did not know the strength which the Chinese were about to hurl against his men—and it was his business to know—or he knew and recklessly committed his armies to a hopeless offensive. It is no wonder that Prime Minister Attlee, after conversations with the French premier, flew to the United States for a conference with President Truman. It is not surprising that the British and French press openly cry for MacArthur's recall.

Is Peace Still Possible?

THE PEOPLES of the United Nations should not yet look upon World War III as inescapable. Nor should they allow sentimentalism to becloud the realization that chances of escaping it are slipping away. While it is essential that every channel for negotiation at the U.N. or elsewhere be kept open, it is not realistic thinking to believe that the Communists are likely to negotiate on any terms besides their own as long as their troops are victorious in the field. With U.N. troops in retreat, U.N. objectives in Korea are receding rapidly. The most that can be hoped for is a compromise, which will undoubtedly be made to serve some of Russia's larger propaganda aims. Bad as that would be, it should be kept in mind that the United States and other member nations have made many compromises with Russia in the postwar period. Despite the blow to national pride which those compromises entailed, the balance sheet shows clearly that over the last five years world opinion has been slowly but surely turning against Russia. Two years ago it would have been inconceivable that an Indian delegate would address the United Nations on the peace-loving nature of the American people. Yet that is what Sir Benegal Rama Rau did with sincerity and conviction last week. He said he had mingled with the American people and knew whereof he spoke. In addition, both he and Secretary General Lie held conversations with the Chinese delegates—the first they had had with anybody except the Russians since their arrival at Lake Success. After these talks, Chairman Wu of the Chinese delegation was quoted as favoring a truce, although on what terms was not disclosed. It is clear that world opinion, outside the Communist bloc, is coming to accept the honesty of America's claim not to have any imperialist aims in Asia. Time is on our side in that respect. What is needed now is more time. That being the case, we should not hesitate to try to gain it. If a general withdrawal below the 38th parallel will accomplish that result and give diplomacy another chance, it should be accepted. Statements made by Republican leaders in the last few critical days indicate that at this late hour even they are ready to permit a diplomatic solution if one is still possible. None will be found if peace is equated with treason.

Sidelights on Cleveland

OLD MAN WEATHER did his worst to knock out the Cleveland meeting, burying that city under the deepest blizzard in 37 years. As a result, large sections of the galleries in the vast Municipal Auditorium were empty. But the voting delegates—the people who counted—were there. And the attendance actually ran around 4,000 a session, which, in view of the weather conditions, was remarkable. . . . Heard at Cleveland: "An original commitment may have called for military action embracing all Korea. Alternate possibilities should not be arbitrarily discarded, such as the creation of a buffer state to be controlled by the U.N. for a cooling-off period. Great importance must be attached to the offers by intermediate or small governments to negotiate differences between the major powers." (O. Frederick Nolde.) . . . "Once we have the conviction that there is a saving gospel, then that gospel must be extended and applied to every aspect of life." (Henry Knox Sherrill.) . . . "It is my judgment, on moral and on other grounds, that the United States should not carry atomic war to the Chinese people. But if at any future time the U.S. and the U.N. conclude that the Russian Communist Politburo has directly or indirectly started World War III with world domination as its objective, then the use of atomic weapons to destroy the center of communist atomic power, and the centers of communist war-making power, and the Kremlin itself, would be justified." (Harold E. Stassen.) . . . "The church must learn to fight again. It must remember its origins. It must learn to live wholly and exclusively upon its own inner strength." (W. A. Visser 't Hooft.) . . . "Is this civilization as we know it worth saving? Does it fulfill the purposes of God? Have enough of us cared about the hungry peoples of the world? Have we not taken possession of good land and driven the weaker peoples out? Have we not grabbed human beings and used them for our profit, and turned against them the moment we find them getting self-conscious enough to assert their rights?" (Sarah Chakko.) . . . "The Protestant minister differs from the layman primarily in the fact that he has been relieved of the necessity for earning his livelihood." (J. Howard Pew.) . . . "Citizens who object to the appointment of an official governmental ambassador to the Vatican do so on the grounds that it is not good policy to mix ecclesiastical and political government. The use of diplomatic channels to transmit ecclesiastical convictions puts church and state in the relation of institutions which, in a bargaining position, are negotiating in the area of political activity." (Mildred McAfee Horton.) . . . "The best guarantee of a free faith in a free society is a strong local church, completely sovereign, and close to the mind and heart of the people." (Edwin T. Dahlberg.) . . . "Crowds drawn by spectacular or entertaining or eccentric preachers do not give strength to the church. Our individualistic

and self-centered religious attitudes must be replaced by enlistment in coordinated church activities." (Ralph W. Sockman.)

This Nation Under God

FOR FOUR DAYS the delegates to the constituting convention of the National Council of Churches of Christ in the U.S.A. sat in the huge Cleveland auditorium and looked at four words until they must have seen them in their dreams, if they dreamed. Against the gold-and-black backdrop on the vast stage were ranged the flags of the nations. In the center stood a great altar with an open Bible upon it. Behind the altar rose a mighty wooden cross. And above the cross spread the four words, in letters that must have been ten feet high, sparkling under the stage lights as though encrusted with diamonds: "This nation under God."

What did they mean? That this nation lives by the will of God? All Americans believe it. That it has grown to great power in the providence of God? We are humbled at that perception. That it relies on the patience and mercy of God? We acknowledge our need of both. That it looks to God for guidance? We wish we could be more confident that that is so. That it is under the judgment of God? We believe it, and tremble. Then how are we, as a nation, brought to judgment?

While the men and women chosen to represent the churches at Cleveland pondered those four words, and God's judgments, stern events were in the making. On the battlefields in North Korea a determined foe was pushing backward the forces of the United Nations, and their peril splashed screaming headlines across the newspapers. At Lake Success the spokesmen for the Chinese Communists hurled bitter charges against the "American imperialists" —always, it was claimed, the exploiters of the common people of China, always out to grab advantages for their own profit.

One night the solemn voice of the secretary of state, carried directly into the convention hall, spoke of "a situation of unparalleled danger." "The increasing boldness of the international Communist movement," said Mr. Acheson, "and its willingness to use overt aggression, and to accept the deliberate risk of war, make it increasingly urgent for all American citizens to face squarely the danger that confronts us, and to give vigorous and united support to the measures we must take to meet this danger." What measures?

The next afternoon President Truman faced the press. A transcript of the exchange, with the language of the President in the indirect discourse which protocol imposes, went like this:

Question. "Mr. President, will action in Manchuria depend on action in the United Nations?"

Answer. The President said yes, entirely.

Q. "In other words, if the United Nations resolution should authorize General MacArthur to go further than he has yet, he will?"

A. The President said he will take whatever steps are necessary to meet the military situation, just as we always have.

Q. "Does that include the atom bomb?"

A. The President said that includes every weapon that we have.

Q. "You said that means every weapon that we have. Does that mean that there is active consideration to use the atom bomb?"

A. The President said there always has been active consideration of its use. He said he did not want to see it used. It is a terrible weapon. It should not be used on innocent men, women and children who have nothing to do with this military aggression. That is what happens when it is used.

Q. "I wonder if we could retrace that reference to the atom bomb. Did I understand you correctly to say that the use of the atom bomb is under active consideration?"

A. The President said it always has been. It is one of our weapons.

Q. "Does that mean against military installations or civilians?"

A. The President said that is a matter for the military people. . . .

Q. "Mr. President, you said this depends on United Nations action. Does that mean we wouldn't use the atom bomb except with U.N. authorization?"

A. The President said no, it doesn't mean that. The action against Communist China depends on the action in the United Nations. The military commander in the field will have charge of weapons, as he always does.

The publication of this interview, to which the sensational press gave the biggest headlines in its arsenal, sent a shiver of apprehension around the world. In Wall Street, the stock market nose-dived. At Lake Success, the delegates looked at one another in dismay. From London and Paris came word within an hour that public opinion had been horrified. From both sides of the British House of Commons questions were flung at the government—questions whose purport was whether something could not be done to restrain the United States from committing this act of madness. A few hours later it was announced that Mr. Attlee, after consulting with the French premier, was about to fly to Washington for personal consultation with the President.

So shocked had been our allies and our own citizens by the President's avowal that dropping atom bombs in Korea or China was under consideration that the White House quickly issued a "clarifying statement." "Naturally," said this statement, "there has been consideration of this subject [use of the A-bomb] since the outbreak of the hostilities in Korea, just as there is consideration of the use of all military weapons whenever our forces are in combat. Consideration of the use of any weapon is always implicit in the very possession of that weapon. However, it should be emphasized that, by law, only the President can authorize the use of the atom bomb, and no such authorization has been given. . . . The replies to the questions at today's press conference do not represent any change in this situation."

No change—but the President's words, justified as they were by the actualities of the military situation, may bring a change in the thinking of some Americans. Let us go back for another look at that second "clarifying" sentence used by the President: *"Consideration of the use of any weapon is always implicit in the very possession of that weapon."* Is it true? Of course it is true! And because it is true, the moral danger in which America stands becomes more ghastly clear. The very possession of the atom bomb stands out as a part of the judgment of God under which this nation stands, for with the bomb in our hands we discover ourselves always, in every hour of national emergency, under pressure to use it.

The report of the "commission of scholars" formed by the Federal Council of Churches (see page 1489) is an evidence of this pressure. These "troubled spirits," as they call themselves, warn against "reckless and uncontrolled violence against the people of any other nation" which is likely "to reduce the possibilities of peace and justice and freedom after the war's end and even to destroy the foundation of ordered society." They recoil from the idea of the United States' using the A-bomb first. Yet they say that "if atomic weapons or other weapons of parallel destructiveness are used against us or our friends in Europe or Asia, we believe that it could be justifiable for our government to use them in retaliation with all possible restraint." Was there ever a more pathetic addendum to a declaration set forth as guidance for Christians than in those last four words?

The comment appended by Robert L. Calhoun should certainly give no ease of mind to those who signed or who approve the Federal Council commission's report: "The norm for practically effective inhibitions turns out [in this report] to be, after all, military decisiveness; and beyond ruling out wanton destruction, Christian conscience in wartime seems to have chiefly the effect (certainly important but scarcely decisive) of making Christians do reluctantly what military necessity requires. The ruling assumption throughout, it seems to me, is that if 'we' are attacked, we must do whatever is needed to win. This perspective may be defended on political and cultural grounds. It can scarcely be regarded as distinctively Christian."

But what chance has any nation which possesses what the military men call an "ultimate weapon"—or a weapon so nearly ultimate that it is not believed any opponent can survive its blasting—of following any course which is "distinctively Christian"? What chance have the Christians in that nation of inducing it to follow a "distinctively Christian" policy? So long as the nation holds a monopoly on such weapons, or possesses them in such numbers as to believe they constitute an irresistible striking force, we believe that there is no chance whatever. And this, too, may be part of the judgment of God upon us—we here in this America who say that ours is a "nation under God."

The cry for resort to atomic bombing which has swept across this country ever since General MacArthur reported that his lines had been broken in North Korea should warn all Christians in what moral peril we stand while we hold the A-bomb in our own hands. Military men, some of them in MacArthur's headquarters, profess to be astonished at the clamor. Where are the targets in North Korea, they ask, against which atomic bombs can be effectively used at this stage of the war? Our diplomats who know the peoples of the East are dismayed. Drop the bomb, they warn, and with it we will destroy every hope of exerting moral influence in Asia. Our allies are almost frantic with apprehension. Use of the bomb, they insist, will bring on a world conflict out of which scarcely any ordered society or secure life will emerge.

Yet the cry to drop the bomb mounts, and is taken up every day by more politicians, more newspapers, more jittery citizens. "Consideration of the use of any weapon is always implicit in the very possession of that weapon." Not only in the Pentagon, Mr. President, or in your White House, or in General MacArthur's headquarters. But in the masses of the frightened and frustrated public, who can build up a hysterical demand against which no safeguards of sanity and restraint will hold. And that, if it happens, will also be judgment.

Can we escape judgment in "this nation under God"? Of course not wholly. We are reaping judgment today, as the report of the Federal Council's commission points out. But may we escape the judgment implicit in this growing obsession with the A-bomb? There is, it seems to us, one way and only one by which to do so. That is by immediately turning over to the United Nations every atom bomb which we possess, and asking that body to put them under its international seal, with a pledge that they will never be used except at the order of the Assembly of the nations. Then, by a simple resolution, Congress could transfer from the President to the U.N. all authority over use of atomic weapons.

One nation is not morally capable of discharging the responsibilities of possessing such weapons. The whole company of nations might not prove to be. But this is the only way we see by which "this nation under God" may so alter its relationship to this scatterer of destruction that the judgment of universal desolation may not be visited on us. Dare we even contemplate taking such a step? As Christians, dare we do any less? The time is short.

Harbinger of Hope

THE BRIGHTEST and only enduring star of hope in the darkness of global night is the sovereign reality of the merciful God. Man's distracted mind is gratefully recalled to this polar star when the Christian community unites in deeper solidarity at the very moment when the world community seems again to be breaking up. Here is evidence in the midst of time that the eternal is not left without a witness. Here is a reminder that man's destiny is not necessarily doom and catastrophe, blind, senseless and utterly callous; but that it may be fulfillment, fellowship in a community of faith, joy in an unmerited but nevertheless unbelievably real redemption. Here in the midst of despair is a harbinger of hope.

Two and a half years ago the World Council of Churches was formed in war-shattered Europe. Long before that continent had achieved even the first small beginnings of political reintegration which are observable today, the churches proclaimed their oneness in Christ. The new council brought together from all over the earth and from nearly every country over 150 denominations of Protestant and Eastern Orthodox Christians and joined them in a fellowship of faith in which they affirmed that "we are responsible for one another." Its influence has already reached out beyond its original boundaries and brought in other churches. It even has managed to hold Christians together in spite of the polarization of mankind into two warring communities.

Now, by an even greater miracle of grace, two-thirds of the members of American Protestant denominations have united to form the National Council of the Churches of Christ in the United States of America. The twenty-five Protestant and four Eastern Orthodox denominations form-

ing the council have a combined communicant membership of over 31 million. If their membership were stated in the terms used by the Roman Catholic Church—i.e., counting all baptized and inactive members—it would be far over 40 million. That this should happen in America, where the scandal of sectarianism has grown to dimensions unequaled in any other land, is an answer to the prayers of millions of faithful church members and an event unsurpassed in modern Christian history.

It has been charged that the ecumenical principle is something that flourishes best when it is embodied in abstract conceptions and far-away organizations. Where, say the skeptics, is ecumenical Christianity in Sauk Center, Minnesota, or Millville, New Jersey? Where is it in Redwood City or Danbury, in Emporia or Plymouth? Where is it in Uvalde or Bennington, in Corvallis or Mobile? Doesn't it there become so thin that its very existence is in doubt? If it lacks the capacity for local expression, is its universality of much consequence?

There is an answer to such questions, as those churchmen know who have the capacity to sense the stirring of spirit which is going on in the churches of every American community. That ferment is finding expression at every level of human fellowship. At Cleveland it brought into existence an instrument of Christian communication across the broad plane of our national life. There is, in spite of conflicting forces, an American community. Now, at its very heart, a Christian community has emerged which is equipping itself to speak in Christian terms to "this nation under God." The emergence at Cleveland of this community into concrete and visible form on November 29, 1950, makes that day one which will live forever in the annals of great events in the spiritual pilgrimage of American Christianity.

The National Council is a council of churches, not an organic union of denominations. It is not a superchurch. It has no authority to coerce its members, or to bind them against their will. It has no intention of growing into such authority, for the important reason that the conception of the nature of the church which penetrates its every branch is alien to such authoritarianism. It is a voluntary association which will remain voluntary. It has come into existence because "in the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of the United States of America in Jesus Christ as their divine Lord and Savior by the creation of an inclusive cooperative agency."

It is essential that from the beginning the objects of the National Council be kept in mind, for it is certain to be attacked and misrepresented, if for no other reason than that it cannot be ignored. These objects, as stated in the constitution which was drafted by representatives of the churches and adopted at Cleveland, are: "(1) To manifest the essential oneness of the cooperating churches in spirit and purpose for the furtherance of their common mission in the world. (2) To carry on such work of the churches as they desire to be done in cooperation. (3) To continue and extend the work of the interdenominational agencies named in the preamble, together with such additional objects and purposes as may from time to time be agreed upon. (4) To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches. (5) To foster and encourage cooperation between two or more communions. (6) To promote cooperation among local churches and to further the development of councils of churches in communities, states or larger territorial units. (7) To establish consultative relationships with National Councils of Churches in other countries of North America. (8) To maintain fellowship and cooperation with similar councils in other areas of the world. (9) To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations."

This statement of objects, it is necessary to repeat, defines the terms on which the churches themselves have agreed to cooperate. They wrote it. They agreed to it. But this does not complete the picture. At Cleveland they defined the broad areas in which they intend to cooperate. These are not peripheral activities, but include most essential functions of the churches. Among them are Christian education, home missions, foreign missions and the relation of church to community life. Not all or not even the majority of the activities of the churches in these fields will find expression through the council, but in each of these essential ministries of the churches there is a core of common endeavor, and it will be cooperatively occupied. In addition, the churches have declared that through the National Council they will increasingly undertake together their great ministries of evangelism, of missionary education, of stewardship. Organizations of churchmen and churchwomen will channel the common concerns of the denominations in their respective fields. Social and industrial relations, race relations, international justice and good will, family life, Christian vocations, and the field of the relations between town and country churches will be cooperatively explored. Unitedly the churches will plan and work together in the fields of religious radio and television, in research, in publication, in planning for church building and providing architectural services, in carrying their voice to America through the press and other channels of mass communication.

All this was not created anew at Cleveland. Instead, this cooperation has been developing through the past half-century or more. It has grown through the manifold ministries of the interchurch organizations which were merged in a creative new synthesis at Cleveland. In each of these fields, vital enterprises of Christian cooperation are already at work. At Cleveland the churches did not blueprint something that must yet be created. They brought together the separate living elements of their common life and made them one. Henceforth the high central mission of the churches will be embodied in an organization whose unified purpose will proclaim that mission more effectively than it has ever yet been proclaimed.

But "the new council," as Dean Luther A. Weigle, chairman of the planning committee, pointed out in the convention newspaper, "should be regarded not only as a more effective instrument for common tasks, but as something more significant. It is the outward manifestation of a deepening sense of our spiritual unity in our Lord Jesus Christ as the one Head of the church. It is a forward movement in the direction of a greater Christian unity while at the same time we preserve the Christian liberty which is our precious heritage."

What Happened at Cleveland

National Council Launched in Snow-Bound City

NEITHER the most serious international crisis since 1939 nor the worst storm to hit northern Ohio since 1913 sufficed to prevent the formation on schedule of the National Council of the Churches of Christ in Cleveland on November 29, 1950. Threatening war clouds threw somber shadows over all the proceedings and prevented the appearance as speakers of President Harry S. Truman, Secretary of State Dean Acheson and British Ambassador Sir Oliver Franks. Lowering storm clouds dropped nearly two feet of snow on the city just before the constituting convention opened. Snow paralyzed all movement. Schools were closed; stores did not open; factories did not work. The city government declared a state of emergency and brought in hundreds of troops. Soldiers stopped looting, guarded stores and banks, drove tanks and bulldozers, rescued people in distress, carried the sick to hospitals. Their major task was to drag abandoned cars, buses and trucks out of the middle of main streets. Warnings were broadcast to motorists, inside Cleveland and out, to bring no cars into the city.

Like a Bombed-Out City

On the Sunday before the Tuesday on which the convention began, "there were more empty churches in Cleveland than at any time in its history," according to the *Cleveland Press*. As early delegates began to arrive, a pall of silence gripped the city. Men who had seen much of war were reminded of bombed-out Manila or Berlin. They found no taxis to take them to their hotels. They saw cars buried in snow in front of the great Cleveland terminal and in Euclid avenue. When they waded through the drifted streets to claim their reservations, as often as not they found hotels without sufficient help to care for rooms or to serve meals. Some hotels were filled with printers, typographers, militia men or their own stranded staff.

On Monday paths were opened on downtown sidewalks, buses began to run, taxis appeared. Some material for the booths of exhibitors at the convention began to arrive, although most of it came when the convention was about to close. By afternoon a substantial number of churchmen had appeared. Meetings of the Federal Council of Churches, the Foreign Missions Conference, the International Council of Religious Education, the Home Missions Council and other groups began. Under ordinary circumstances, each of these meetings would have been a newsworthy event in itself. Notable addresses were delivered by nationally known leaders and important progress was made in several fields. But all this was overshadowed by anticipation of the formation of the National Council.

Business done by the merging organizations on Monday and Tuesday was mainly concerned with the passage of motions required so that the agencies could legally transfer their holdings, responsibilities and functions to the new National Council. Many of the merging groups were substantial enterprises, and winding up their affairs was a complicated business. But the preparations made by their responsible boards and the herculean work of the planning committee of the National Council were carefully done and the transfer went through with thoroughness and dispatch. Eight organizations systematically took the actions necessary for them to become one. Part of the steps taken at Cleveland was to keep in existence as legal entities the names of some of the former organizations and to provide them with nominal boards of trustees. This continued existence, however, is legal, not operational. It is necessary to conserve for the merger the full resources of the merging bodies.

Approve Use of Atomic Weapon

The event of greatest public interest taking place on Tuesday, aside from the beginning of the General Assembly of the National Council, was the report to the Federal Council of the commission headed by Bishop Angus Dun on the questions faced by the Christian conscience in relation to weapons of mass destruction. This report, which is summarized elsewhere in this issue of The Christian Century, was received and commended to the churches for study. The only debate was on the fine point as to whether it should be "commended" or simply "referred." It was commended.

In spite of the storm, around 4,000 people, including nearly 500 delegates, attended the National Council's opening service of praise and thanksgiving on Tuesday evening. This and all other major meetings were held in the great Municipal Auditorium, which had been transformed into cathedral-like beauty for the convention. At the center of the stage, which was now a chancel, stood a high altar bearing an open Bible. Delegates, staff members and observers were seated at red or blue tables, depending on their status, in orderly rows across the vast floor. At the end of the wide central aisle nearest the altar, white tables were arranged in the form of a cross. Ralph W. Sockman of New York gave the sermon that evening. Then and throughout the convention, the music was of a high order. The Cleveland Philharmonic Symphony Orchestra played and several famous choirs, including those from Epworth-Euclid Methodist Church and Oberlin College, and the Messiah Chorus of Cleveland, sang. Mrs. Rosa Page Welch of Chicago was song leader.

N.C.C. Officially Constituted

On Wednesday morning November 29, the National Council of the Churches of Christ in the United States of America was officially and solemnly constituted at the climax of a colorful ceremony. The ceremony began with a processional of church leaders in gowns and vestments, delegates of each denomination marching behind a banner bearing its name. When the processional was finished, the leaders of the 29 denominations were standing on a stage which was banked with church banners and flags of the United Nations. Bishop John S. Stamm, president of the Federal Council, called for a moment of silent prayer. Then

the official call to the meeting was read by Hermann N. Morse, secretary and acting chairman of the council's planning committee. Immediately following, President Franklin Clark Fry of the United Lutheran Church asked each denominational representative to step forward and sign the constituting document, which they did one by one as their names and denominations were called out. When this was done, representatives of the eight interchurch organizations one by one handed to Dr. Fry papers merging their identity into the National Council. Dr. Fry then formally declared that the council was officially constituted.

Who Are Council Members?

The names of the denominations holding membership in the National Council and their communicant membership as of November 1950 follow.

BAPTIST	
American Baptist Convention	1,583,360
National Baptist Convention of America	2,594,521
National Baptist Convention, U.S.A., Inc.	4,385,206
Seventh Day Baptist General Conference	6,462
CHURCH OF THE BRETHREN	185,088
CONGREGATIONAL CHRISTIAN CHURCHES	1,184,661
DISCIPLES OF CHRIST	1,738,605
EVANGELICAL AND REFORMED CHURCH	714,583
EVANGELICAL UNITED BRETHREN CHURCH	711,537
FRIENDS	
Friends—Five Years Meeting	69,595
Friends of Philadelphia and Vicinity	5,215
LUTHERAN	
Augustana Lutheran Church	312,326
Danish Evangelical Lutheran Church	13,931
United Lutheran Church of America	1,349,663
METHODIST	
African Methodist Episcopal Church	1,066,301
African Methodist Episcopal Zion Church	520,175
Colored Methodist Episcopal Church	381,000
Methodist Church	8,792,569
MORAVIAN	
Evangelical Unity of Czech Moravian Brethren in N. A.	5,136
Moravian Church in America (North and South Provinces)	33,787
ORTHODOX	
Rumanian Orthodox Episcopate of America	50,000
Russian Orthodox Church in America	300,000
Syrian Antiochian Orthodox Church	20,300
Ukrainian Orthodox Church of America	39,500
PRESBYTERIAN	
Presbyterian Church in the U.S.	653,594
Presbyterian Church in the U.S.A.	2,401,849
United Presbyterian Church of N.A.	213,810
PROTESTANT EPISCOPAL CHURCH	1,671,366
REFORMED CHURCH IN AMERICA	179,085
Total	31,183,227

One of the first acts of the new council was to send messages to Secretary General Trygve Lie of the United Nations and President Truman, assuring them of the council's prayer that they would have divine help and guidance in their efforts to save peace. Deep concern over the threat of war which leaped from the pages of every newspaper moved many delegates to press for a convention statement on the international crisis. These messages were part of the result.

But the inescapable responsibility of the Cleveland convention was to create a workable National Council. Now that it was constituted, it had to adopt a constitution and set up an organization. That was its main business at the morning plenary sessions on Wednesday, Thursday and Friday, with an additional bout Friday afternoon. On Wednesday afternoon the initial meetings of the four divisions took the hard-working delegates to hotel meeting-places, while visiting delegates heard a top-flight array of speakers discuss Christian education in Music Hall. Thursday afternoon brought organizing meetings of general departments and joint departments concerned with church-women, churchmen, higher education, missionary education, stewardship, evangelism, religious liberty, family life and overseas communities. Visitors that day heard eminent leaders discuss missionary responsibility at home and abroad. Friday afternoon the central departments organized and visitors listened to addresses on Christian responsibility for national life.

As finally wrought out, the constitution of the National Council is an impressive document. Its firm evangelical basis is stated in its preamble: "In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of the United States of America in Jesus Christ as their divine Lord and Savior, by the creation of an inclusive cooperative agency to continue and extend the following general agencies of the churches and to combine all their interests and functions." The former agencies were then designated and the name of the new body declared. Its objects begin with: "To manifest the essential oneness of the cooperating churches in spirit and purpose for the furtherance of their common mission in the world."

Evangelical Constitution

Membership, the constitution declares, is open to any communion which accepts the objects and purposes set forth in the preamble and constitution. Membership in a division of the council is open to any church board, whether its denomination belongs to the council or not. Denominations and boards which do not go in as charter members can join if they receive a two-thirds vote of the council members. Each member denomination is allotted five members on the National Council and one for each 100,000 members or major fraction thereof. Each denomination elects its representatives in its own way. At least half of the total delegation is required to be nominated by denominational boards and agencies. A state council of churches is given representation on the National Council if it is "constitutionally responsible to the denominations in its area." City and county councils may nominate 10 representatives for election by the National Council on the same basis. Every representative must be a church member and must have the approval of his denomination.

The evening meetings of the constituting convention did no business but were planned to set the National Council before the Cleveland and national communities. They accomplished this purpose, though not as intended. The international crisis which kept Secretary of State Acheson in Washington put his radio address to the council on four networks and gave him millions of additional listeners. On Thursday evening, when Sir Oliver Franks had to cancel his appearance, W. A. Visser 't Hooft, the general secretary of the World Council of Churches, made excellent use of the additional time allotted to him. O. Frederick Nolde, director of the Christian Commission on International Affairs, who was called on to pinch-hit for the ambassador,

(Continued on page 1500)

Act of Constituting

The National Council of the Churches of Christ in the United States of America

The Auditorium, Cleveland, Ohio, November 29, 1950

PRESIDING: Dr. Franklin C. Fry

HYMN—"The Church's One Foundation"

ROLL CALL OF THE DELEGATIONS

(The chairman called upon the denominational delegations to rise. He then asked them the following question:)

Do you, as members of the constituting denominations, declare that your communions have approved the formation of the National Council of the Churches of Christ in the United States of America and have agreed to become members thereof, and do now authorize your representatives to sign the official documents?

(Delegations replied in unison:)

We do.

(The denominational delegations were seated.)

(Chairman)

Consent having been given, and authority having been invested in twenty-nine denominational representatives to affix their names to the official documents, I now call upon each of these duly appointed representatives to come forward and sign such official documents as the name of his communion is announced:

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Congregational Christian Churches
Danish Evangelical Lutheran Church
Disciples of Christ
Evangelical and Reformed Church
Evangelical United Brethren
Evangelical Unity of Czech Moravian Brethren in N. A.
Friends—Five Years Meeting
Friends of Philadelphia and Vicinity
Methodist Church
Moravian Church (North and South Provinces)
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Rumanian Orthodox Episcopate of America
Russian Orthodox Church in America
Seventh Day Baptists General Conference
Syrian Antiochian Orthodox Church
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of N.A.

(After all had signed the chairman declared:)

THE ACT OF CONSTITUTION

The representatives of the communions have now certified their official intent to be members of and to share in the work of the National Council. Therefore, as your presiding officer, I declare that the National Council of the Churches of Christ in the United States of America is officially constituted. Let us now dedicate it to the glory of God and to the service of mankind.

(The people then stood and joined in the following expression of dedication in unison with the chairman:)

THE DEDICATION

And now, as a fellowship of Christian churches,
In the communion of the saints,
In love and good will toward all,
In gratitude for the labors and sacrifices of our fathers,
In loving remembrance of those who have finished their course,
Acknowledging that without us their work is not made perfect,
We invoke the blessing of God upon this National Council of the Churches of Christ in the United States of America
And dedicate the council to his glory and the service of mankind,
In the name of the Father,
and of the Son
and of the Holy Spirit.
Amen.

(The people were seated.)

DEMONSTRATION OF NEW ALLEGIANCE BY THE INTERDENOMINATIONAL AGENCIES

(The chairman turned to the representatives of the following interdenominational agencies and asked them to stand)

The Federal Council of the Churches of Christ in America
The Foreign Missions Conference of North America
The Home Missions Council of North America
The International Council of Religious Education
The Missionary Education Movement of the U.S. and Canada
The National Protestant Council on Higher Education
The United Council of Church Women
The United Stewardship Council

(Chairman)

As a demonstration of your relationship within this National Council of Churches, which has come into being as the result of your joint initiative, and as a visible sign of the delegation of your responsibilities to the newly formed organization, will you place in my hands official documents indicating that you are now united in this new organization of cooperative Christianity?

(Agencies)

We will.

(Each representative of the agencies handed the chairman a document which he placed beside the other official documents. The representatives were then seated.)

(Chairman)

State, county and city councils of churches cooperate with the National Council in communities throughout the

nation. As an expression of their new relationship to this council, and of their devotion to the cause of Christian cooperation, their representatives will lead all of us in the prayer of consecration to new tasks.

(All representatives of state, county and city councils of churches stood during the following prayer:)

PRAYER led by Dr. Hugh C. Burr as representative of the Councils of Churches:

Almighty God, our heavenly Father, whose wisdom is everlasting and whose patience is very great, we thank thee for this hour of achievement and promise. As we bow before thee, kindle our imagination that we may more clearly envision the possibilities which thou hast set before us, and more quickly think thy thoughts after thee. Inspire us with a holy zeal for the new tasks, and a renewed determination to press on in our high calling in Christ Jesus.

As we go forward together, grant us, most loving Father, new insights into thy truth and a deeper understanding of one another. Lead us into new experiences of unity, new paths of service and new areas of victory. Mindful of thy steadfastness beyond our weakness and thy resources beyond our frailties, may we be strengthened to fulfill thy expectations for us.

Accept from us, our gracious Father, unworthy though we be, all that we have and are as an offering upon thine altar.

This we ask in the name of Jesus Christ our living Savior and Lord, to whom with thee and the Holy Ghost we give adoring praise, world without end. Amen.

(The people rose.)

HYMN—"God of Grace and God of Glory"

RECESSIONAL

Inaugural Message of the National Council

Adopted at Cleveland on December 1 by the First General Assembly

To the People of the Nation

The National Council of the Churches of Christ
in the United States of America

Sends Greetings:

THIS COUNCIL has been constituted by twenty-nine churches for the glory of God and the well-being of humanity. It manifests our oneness in Jesus Christ as divine Lord and Savior; his is the mandate we obey and his the power upon which we rely. It is designed to be an instrument of the Holy Spirit for such ministries of evangelism, education and relief as are better achieved through Christian cooperation than by the labors of separated groups. It coordinates and continues the work of eight interdenominational agencies ministering in as many fields of Christian usefulness.

Ecumenically Related

The council is linked in spirit with the worldwide ecumenical organizations which provide for interdenominational cooperation at the international level. It is likewise similar in purpose to the federations of churches in state, county and city through which the several communions do their common work in our land. So it becomes the national unit of a system of unified Christian enterprise which circles the inhabited earth.

For the denominations which compose it, the council opens an avenue for mutual confidence, a widening way along which potential controversy among them may be wrought into concord, and unhappy competition into emulation in pursuit of whatsoever things are true, honest, just, pure, lovely and of good report.

The council itself, however, is not a denomination, not a church above the churches. The autonomy of each communion is assured by constitutional provision. The council is an agency of cooperation—not more but magnificently not less.

The Functions of the Council

In behalf of the denominations the council continues and develops many services. It assists in the preparation of materials for the church school, and through its scholars is making ready for the world the Revised Standard Version of the Bible; it serves as a clearinghouse for full reports and statistics bearing upon church membership, denominational organizations and programs, and social trends of interest to Christians; it seeks to aid the churches in undergirding and coordinating their home and foreign missions; it searches out and trains leadership for Christian undertakings; it lifts up its voice in behalf of the Christian way of life in messages to the people of the country; it provides a single inclusive agency through which, if they wish, the denominations may nominate and support chaplains and minister to the men and women of the armed forces of the United States; it offers a means of approach to agencies governmental and civil in matters of justice and good will; it devotes itself to the presentation of Christian ideals through radio, television and motion pictures; it is an organ of evangelism both specifically and broadly conceived, standing ready to serve the cause of Christ in every area as need arises, to the end that the entire country may be permeated by the blessings of his gospel. Through these and other means it gives help to the churches, bringing the experience of all to the service of each.

The council has nothing to fear from the times, though it has much to desire of them. Being the servant of One who holds in his hand all the nations and the isles as a very little thing, it is free from the apprehensions of those who, taking counsel of men alone, forget that no age is isolated from God's ageless purpose. We call our fellow citizens to Christian faith: this will defend them from groundless social dreads and lift them to concerns worthy and productive.

The Spirit of the Council

The council stands as a guardian of democratic freedom. The revolutionary truth that men are created free follows from the revelation of God in Jesus Christ, and no person who knows that God as Father has given him all the rights of sonship is likely to remain content under a government which deprives him of basic human rights and fundamental freedoms. The nation may expect in the National Council a sturdy ally of the forces of liberty.

The council stands for liberty with the richest content. It stands for the freedom of men to be as the Lord God meant them to be. It stands for Christian freedom—including the freedom to pursue happiness and with justice and sympathy to create conditions of happiness for others. It therefore stands against the misuse of freedom. The nation may expect from the National Council, in the name of One who suffered death upon a cross, an unrelenting, open-eyed hostility, as studious as it is deeply passionate, to all of man's inhumanity to man.

The council opposes materialism as an end in itself. It is the foe of every political system that is nourished on materialism, and of every way of living that follows from it. From that smug idealism which is a form of selfishness, the council prays to be protected; but danger on this hand does not lessen the necessity it feels to fight a constant fight against all kinds of secular materialism which demolish the slowly built edifice of Christian morality and fair dealing.

Churches the Soul of the Nation

Through the council the churches, as they are dedicated to the doing of God's will, must increasingly become a source of spiritual power to the nation. The American churches, of which the council is one of the visible symbols, are in their true estate the soul of the nation. When those churches take their true course, they draw their standards not from the world around but from the guiding mind of Christ. The church is not the religious phase of the civilization in which it finds itself; it is the living center out of which lasting civilizations take life and form. In this sense the council will be an organ through which the will of God may become effective as an animating, creative and unifying force within our national society.

The council gives thanks to God for all those forces which make for harmony in our society. When, for example, science employs its ingenuity to knit the world together in bonds of communication, when business and industry make a like contribution through the life-bringing mutuality of commerce, when the arts depict the beauty and the tragedy of our existence which draw us into unity with one another, when the many professions and occupations recognize themselves as callings to human usefulness, then the council salutes and supports them. By word and deed and in the name of Christ who gave his life for all mankind it affirms the brotherhood of men and seeks by every rightful means to arrest those forces of division which rend the nation along the lines of race and class and stay its growth toward unity.

The Present Crisis

Because clouds arising at this moment from the war in Korea threaten to darken the entire sky, the time is big with peril and with opportunity.

To the leaders we have set in authority in our government is committed the solemn and momentous task of making necessary choices in the political and military spheres.

We who are the people of the country, however, have a part to take as well. The call of Christ to us all seems clear, that we take it with calmness, self-control, courage and high purpose, as becomes those whose lives are in the hands of God. Without hysteria, without hatred, without pride, without undue impatience, without making national interest our chief end but shaping our own policies in the light of the aims of the United Nations, without relaxing our positive services to the other peoples of the world, and in complete repudiation of the lying dogma that war is inevitable, let us live and, if need be, die as loyal members of the world community to which Christ summons us and to which we of the council are dedicated.

Larger Significance of the Council

We of the National Council of the Churches of Christ in the U.S.A. begin our work in humility as we see the magnitude of the task ahead. We are conscious of our own shortcomings. Knowing that men too often dream in marble and then build with straw, we whose very human lives are not separate from sin and ignorance can make no boast of past or future excellence.

But this we have done: by God's grace we have forged an implement for cooperation such as America has never seen before. Into it have been poured the thoughts of wise and noble men and women, the prayers and consecration of the faithful, and the longing of all the participating churches to serve the spiritual needs of all the people. The council is our churches in their highest common effort for mankind.

Our hope is in Jesus Christ. In him we see the solution of the world's ills, for as human hearts are drawn near to him, they are drawn near in sympathy and understanding to each other. The council itself is a demonstration of his power to unite his followers in joyous cooperation. Let nation and nation, race and race, class and class unite their aims in his broad purposes for man, and out of that unitedness there will arise new strength like that of which we ourselves already feel the first sure intimations.

In this hope we commend you, our fellow citizens, to God's mercy, grace and peace.

Later Revision

By direction of the Assembly, a sentence is to be inserted affirming the responsibility of the National Council for Christian higher education, but this was not available at the time of going to press.

What Is the National Council?

How It Came to be Formed and How It Will Function

NEWSPAPER HEADLINES on December 8, 1941, dealt exclusively with one subject—Pearl Harbor. Americans that day could think and speak of little else. Yet unnoticed by the general public there met that day in Atlantic City 188 representatives of eight Protestant interdenominational agencies who, after three days in conference, were to take the decision which led, by a steady progress of events, to the formation of the National Council of the Churches of Christ in Cleveland on November 28, 1950. For those representatives of the Council of Church Boards of Education (as it was then named), the Federal Council of Churches, the Foreign Missions Conference of North America, the Home Missions Council, the International Council of Religious Education, the Missionary Education Movement, the United Council of Church Women and the United Stewardship Council voted to approve in principle a proposal to create an "inclusive cooperative organization which will provide for the continued, expanded and more effective coordination and integration of our respective councils." They also voted to form a committee to draw up plans for forming such a single, integrated body, and instructed this committee to submit its recommendations by the next December.

Closer Coordination Long Sought

Behind that meeting which opened on the black morning after Pearl Harbor there lay years of agitation. As early as 1933 the International Council of Religious Education had called for closer cooperation among the interdenominational bodies. In 1938 the Presbyterian Church in the U.S.A. asked the Federal Council to work for "a fuller unity in Christian service," particularly in regard to missionary work. By April 1941 six of the interdenominational organizations had a committee working on the possibility of achieving some kind of closer relationship, and this committee soon concluded that what was needed, to end overlapping and increase effectiveness, was a single corporate body.

This committee formed early in 1941 had Luther A. Weigle, then dean of the Yale Divinity School, as its chairman, and Hermann N. Morse, of the Home Missions Council, as secretary. Scores of men and women have contributed both ideas and devoted labor to bringing to reality the dream of a unified Protestant agency which was consummated at Cleveland two weeks ago. But all along the line of the discussions, the negotiations between agencies, the winning of the denominations and the formulation of definite plans in constitution and by-laws, the names of Dean Weigle and Dr. Morse occur at every decisive point. If any men deserve to be known as fathers of the National Council of Churches, Dean Weigle and Dr. Morse are the most eligible for that honor. The Cleveland convention recognized this by electing Dr. Weigle as its honorary chairman, though illness prevented him from attending. Dr. Morse, as secretary of the final planning committee, was on hand to guide in the adoption of the constitution which from now on will stand as the National Council's charter.

Nothing would be gained by trying to trace in detail the twisting course of the negotiations which led from the Atlantic City to the Cleveland meeting. It is sufficient to recall that by the summer of 1943 the plans had progressed to a point where what was contemplated was nothing less than formation of a full-fledged council of churches for the United States which should be the general Protestant policy-making body for missions, for education, for dealing with public issues, commissioned to act in behalf of all the communions which, in the words presently placed in the first sentence of the National Council's constitution, were ready "more fully to manifest oneness in Jesus Christ as divine Lord and Savior."

37 Approvals Given

This meant that approval of what was being projected had to be secured not only from the eight interdenominational agencies but from the denominations themselves. The list of communions which signed the ratifying documents at Cleveland, given elsewhere in this issue, shows how carefully the planning was done and how widespread has been the approval given it. There are 25 Protestant and four Orthodox churches in the charter membership of the new National Council. The operations hitherto carried on by eight major and half a dozen smaller interdenominational agencies have been absorbed.

But exactly what, it will be asked, is this new National Council of the Churches of Christ in the U.S.A., and how will it work? We wish that it were possible to set down in chart form a clear picture. One such was attempted on the back page of the "Work Book" given each delegate to the Cleveland convention. With apologies to whoever prepared that chart, we feel constrained to say that it did not seem to the Century editors who were at Cleveland very enlightening. But that was not the fault of the editors of the "Work Book." We do not believe that it is possible, at this time, to draw a satisfactory organizational chart of the National Council. Perhaps it can be done after all the uniting agencies, communions and commissions have had five years or so to shake down together, but not now.

The General Assembly

In the absence of such a chart, therefore, we can only attempt a verbal description of the way in which the new agency has been put together. If, at some points, we go astray, we rely on the executive officers elected at Cleveland to set us and our readers straight. In organizational terms, there is a whole lot to this National Council, and we suspect that it will be some time before its own staff members know where each working unit fits into the whole coordinated and intricate pattern.

First, there is the National Council itself. What is that? That is the incorporated body which is governed by a General Assembly, meeting every two years, in which most of

the members will be representatives elected by the participating denominations. Each denomination is entitled to five representatives, plus one additional for every 100,000 communicants or major fraction thereof. Then there is provision for a few additional members chosen at large and for a few more representing state, county and city councils of churches. All together, this General Assembly will have about 600 voting members.

Under this Assembly there is an executive body known as the General Board. This will meet every two months, and its business will be to see that the general policies laid down by the Assembly are carried out. The General Board, one might say, will be the National Council's directing body in the intervals between Assembly meetings. It can do about everything the Assembly can do except elect new denominations to membership in the council or change the constitution and by-laws. Where do the members of the General Board come from? Each of the denominations in the council names one-seventh of its total delegation in the Assembly to serve on the Board; so do the state and local councils of churches; and each Division names three—one man, one woman and one youth, sex undetermined.

The Divisions

"Stop!" says the reader. "What's a Division?" Well, the main functioning bodies under the General Assembly and the General Board are the Divisions. There are four of them—the Division of Christian Education, of Foreign Missions, of Home Missions and of Christian Life and Work. As any reader can guess who has been familiar with the agencies which went out of existence at Cleveland, the Division of Christian Education will carry on, roughly, the work which the International Council of Religious Education and the National Protestant Council on Higher Education used to do. The Division of Foreign Missions will take over where the Foreign Missions Conference left off. The Division of Home Missions will reincarnate the old Home Missions Council. And the Division of Christian Life and Work will gather up most of the things the Federal Council did.

Who serves on the Divisions? The members of the General Assembly are divided into four approximately equal groups, and each of these groups forms an assembly for one Division, with the denominations choosing how their representatives are parceled out among the four. (Note that there are a General Assembly and four divisional assemblies. Don't confuse these.) There are also to be some members at large in each Division assembly, but we will not complicate this account by telling how they are chosen, except to say that the denominational representatives have the deciding voice.

Next come the departments. (The organizational plan at this point reverses that of the U.S. government, in which there are departments, with divisions under them. In this case, departments come after divisions.) In the National Council there are three kinds of departments. First, there are General Departments, namely and to wit, a Department of United Church Women and a Department of United Church Men. The first is, of course, the former United Council of Church Women, and the second is a new organization which was launched at Cleveland with the hope that it would bring the masculine laity as influentially into the united work of Protestantism as has been the case with the women's organization. These two bodies are directly under the General Board and will draw their membership from the lay representatives on the General Assembly and from other laity, as desired, of the participating denominations.

The second kind of department is called Joint Departments. The name is meant to suggest that they will administer work which naturally is the concern of more than one Division—in some cases of all four Divisions. So they will draw members from more than one Division. These Joint Departments will deal with family life, Christian life service, stewardship, evangelism, religious liberty and (it is anticipated) the promotion of benevolences. There is also an exactly similar body dealing with missionary education, but for some inscrutable reason this is called the Joint Commission on Missionary Education, not the Joint Department. It is the only unit in the new organization that is named a "commission."

Three Kinds of Departments

By this time, as the reader who has followed this far will see, the lines of any chart are crisscrossing in such profusion that the picture is growing blurred. But wait a minute; there is more to come. For next we pass to a third kind of department—the Central Departments and Services. The difficulty in charting *their* organizational relationships is suggested by the words of the National Council's constitution: "These Central Departments or Service Bureaus shall serve the council as a whole, the Divisions, the local and territorial cooperative organizations [that means state, county and city councils of churches] and the agencies constituent to the council." That takes in quite a little territory, doesn't it?

Just to list these bodies, which also draw their membership from the larger units of the National Council: they include a Central Department of Field Administration, a Central Department of Publication and Distribution, a Central Department of Finance, and either Central Departments or "other appropriate agencies" (meaning Service Bureaus) covering architectural services, broadcasting and films, Church World Service, ecumenical relations, public relations, research and survey, American churches overseas, treasury and business management, and the work formerly done by the General Commission on Chaplains.

This, in rough outline, is the organizational plan under which the National Council of Churches has begun to operate. A hasty estimate indicates that it will employ the services of somewhere between 800 and 1,000 persons—clergy and laity, men and women, with a fair sprinkling of youth representatives. In addition, there will be the employed staff, but we are not yet able to offer even an approximate figure as to its size. If the employed staffs of the hundreds of state and local councils of churches are included, the total will be large.

This account of the way in which the machinery for united action has been fitted together may sound complicated and confusing, and it *is* complicated and confusing. But there is every reason to expect that, after the inevitable shakedown period, it will work, and work well. Perhaps, also, experience will show ways of simplifying some of the machinery without detracting from its effectiveness.

The Headquarters Location Debate

Cleveland Convention Shows Preference for Center of Country

THE LIVELIEST DEBATE of the Cleveland constituting convention, and the only one whose outcome was not predictable, swirled about the issue of where the headquarters of the National Council of Churches is to be located. In the end, the matter was referred to a committee, to be geographically as well as denominationally representative, which is asked to advise the General Board of the council what city to select. The General Assembly requested the General Board "to weigh carefully in [its] study the advantage and possibility of establishing such headquarters reasonably adjacent to the population center of the United States."

This vigorous debate opened over a recommendation of the planning committee, written into the proposed by-laws of the new National Council, that "the place and location of the principal offices of the council and of the offices of its respective divisions, departments or commissions shall be determined by the General Board." An amendment was offered by Hampton Adams, minister of the Union Avenue Christian Church of St. Louis, which would have taken this authority away from the General Board and lodged it in the General Assembly. Dr. Adams argued that headquarters location is so important for the new enterprise that it should be decided by the most responsible body in it. In reply, supporters of a New York center pointed out that if the Adams proposal passed, no decision could be reached for two years, by which time existing leases would have expired.

Call for Central Location

It was also pointed out that the General Board is thoroughly representative and can act promptly when a suitable spot is found. To this President L. W. Goebel of the Evangelical and Reformed Church replied that the question is of such importance that it should not be left to a body so constituted that the "suitable spot" it would find was virtually certain to be in a place which is not best for the work of the council. Close participation by the largest possible number of American Protestants in the life of the council, he said, should be the ruling consideration. Earl Adams, secretary of the planning committee, objected that amendment of the by-law as proposed would leave the General Board without authority to sign even temporary leases.

Paul M. Robinson, pastor of the Church of the Brethren in Hagerstown, Maryland, asked the chair to rule whether or not adoption of this by-law would prejudice consideration of a resolution of the planning committee regarding location of the headquarters. Bishop G. Bromley Oxnam of New York, who was presiding, ruled that it would not. When the vote was taken, the amendment was lost by about two to one.

Discussion then moved to a recommendation by the planning committee that the General Board be authorized to set up temporary headquarters, that it appoint a denominationally and geographically representative committee to advise it on a headquarters location, but that the board be free to act if "a specific proposal is forthcoming which warrants action on their part prior to the next meeting of the General Assembly."

Dr. Robinson moved to amend the last provision by inserting after "proposal" the words "in some city within 400 miles of the national center of population." After some discussion, this amendment carried 193 to 180. United Lutheran and Episcopalian delegations, together with the Negro delegations, voted fairly solidly against the amendment, while Disciple, about half the Presbyterian and Methodist, nearly all the Evangelical and Reformed, the Evangelical United Brethren and other delegations voted for it.

Parliamentary Tangle

At this point President Franklin Clark Fry of the United Lutherans stepped in. He argued that this directive to the General Board limited the power given it in by-law 13—the one just passed—to determine the headquarters location, and that such limitation had the effect of nullifying the provision. Bishop Oxnam had ruled that the vote was in order. But after hearing Dr. Fry, he reversed his position and declared that "our action a while ago is contrary to the by-laws and was out of order." This brought a variety of protests against and defenses of the bishop's ruling, and the parliamentary situation became so confused that the Assembly spent some time trying to find itself. Finally Bishop Oxnam appealed to Hermann N. Morse, chairman of the planning committee, to state the business before the house.

In this potentially ugly situation Dr. Morse, with a touch of characteristic humor and an instant display of genuine statesmanship, resolved the struggle. Sensing that the parliamentary maneuver had created a danger that a majority of the delegates would go away feeling that they had been denied a chance to make their wishes register, Dr. Morse restated the whole recommendation of the planning committee. He cut the original draft down to one paragraph, referring the question to a special committee, widely representative of the churches in the council and of all parts of the country. To this was added a request that the General Board "weigh carefully . . . the advantage and possibility of establishing such headquarters in an area reasonably adjacent to the population center of the United States."

The Resolution Adopted

An attempt was made to divide the question. After Bishop Oxnam ruled that a division of the question would eliminate the reference to population center, this move was defeated. The question as a whole was then voted on. The Assembly was counted again, but the number voting was not announced. All the assembly learned was that the Morse proposal had carried.

The strength of the movement for a location near the

center of population surprised everybody, including its advocates. Delegates and observers remarked on the high level on which the discussion was conducted by speakers on both sides, and there was general agreement that the Assembly majority finally managed to get its will registered. It was also agreed that the way is now open for the question to be settled in a democratic way, and that the possibility and advantage of a location adjacent to the center of population are to be fully and fairly explored by a representative body, with the presumption that the headquarters will be located in this area. After the debate at Cleveland, the General Board—if it values the confidence reposed in it by the churches—will hardly vote to locate the National Council headquarters outside the central section of the country without adducing reasons more convincing than were offered during this discussion. It has been given power, but only as a trust.

The Cleveland debate had a larger significance which should redound to the benefit of the National Council. Coming in the very first Assembly of the National Council, it set a precedent for the settlement of questions of great importance by the democratic process. It served notice on the General Board that decisions may be taken out of its hands and referred to the General Assembly if necessary. It proved that the National Council is amenable to the will of the majority of the delegates of the churches; that the recommendations of its officiary can be overturned if the delegates appointed by the churches feel that to be wise. It therefore did more to create confidence that the National Council is actually the servant of the churches than anything else that happened at Cleveland. By the same token, it allayed fears that Protestantism has created in the National Council an unmanageable superbureaucracy.

The Christian Conscience and Weapons of Mass Destruction

Report of a Commission Appointed by the Federal Council of the Churches of Christ in America

SEVERAL months ago the Federal Council of Churches appointed a commission of theologians and church leaders to consider the question of "The Christian Conscience and Weapons of Mass Destruction." Its report was presented at the meeting of the Federal Council of Churches which was held in Cleveland prior to the first general assembly of the National Council of the Churches of Christ in the United States of America. The report was presented by Bishop Angus Dun of Washington and was signed by him as chairman and by Edwin E. Aubrey, Chester I. Barnard, John C. Bennett, Conrad I. Bergendoff, Arthur H. Compton, John R. Cunningham, Peter K. Emmons, Theodore M. Greene, Walter M. Horton, Benjamin E. Mays, Albert T. Mollegen, James H. Nichols, Reinhold Niebuhr, George F. Thomas, Paul J. Tillich and William W. Waymack.

Dissenting reports were filed by Robert L. Calhoun and Georgia Harkness. Both majority and minority reports were received at the final meeting of the Federal Council and commended to the churches for study. This action implied neither approval nor disapproval of the contents.

Christians and American Citizens

The text of the report is too long for publication in full here. The full text can be obtained from the Federal Council of Churches, 297 Fourth Ave., New York 10, N. Y. Here we present a summary of the first and last parts of the report, with the text of the most important section, which approves the use of atomic weapons under certain conditions.

The report begins by saying that the commission is "asked to seek under God for a Christian word that might guide or strengthen our fellow Christians and our fellow men in the darkness we face together." It points out that the signers are Christians who are also citizens of the United States and who must try to define their obligations in the present situation in both relationships. This situation is one that menaces everyone with the twin evils of war and tyranny. "Serious Christians of every name now see in war a grievous disclosure of man's lostness and wrongness. . . . The overwhelming majority of Christians . . . have held that there are times when Christians should take the sword and fight as very imperfect servants of God's justice." But they have "sought to bring war itself under some restraints . . . have condemned the killing of prisoners . . . have condemned the massacre of civilian populations, especially of women and children, and the bombardment of 'undefended' towns.

Reject Pacifism as Irresponsible

"What we now face in war and the threat of war and our involvement in it is an overwhelming break-through in the weak moral defenses erected to keep war in some bounds. At no point is this break-through more evident than in the widespread acceptance of the bombing of cities as an inescapable part of modern war. . . . If war comes, and with it resort to still more powerful means of obliteration bombing, all of us will be caught up in it; men, women and children; believers and nonbelievers, soldiers and civilians. . . . Those of us who are church members cannot divorce ourselves from those who carry for us the heavy burdens of political and military decisions."

In this situation, one alternative is chosen by "our most

uncompromising pacifist fellow Christians." They refuse "all kinds of military service" and "summon all Christian people and all churches to unite with them in this witness. For them the infinitely heightened destructiveness and the 'amoral" character of modern war confirm their conviction that followers of Christ can make no compromise with so great an evil. . . . But most of us find ourselves called to follow a course which is less simple and which appears to us more responsible because more directly relevant to the hard realities of our situation. And we believe it is the way in which most Christians must go.

"There can be no justice for men and no responsible freedom without law and order. . . . The world we live in . . . is without strong uniting moral or spiritual bonds . . . possesses no overruling law. . . . God's will for justice and mercy broods over this disorder. . . . So most Christians . . . see no way of serving the righteousness of God . . . save by taking responsible collective action against aggression within the framework of the United Nations. . . . Today two great dangers threaten mankind—the danger that totalitarian tyranny may be extended over the world and the danger of global war.

Concept of Limited War

"Christians who have decided that in the last resort they may be compelled to accept the terrible responsibilities of warfare are now confronted with these questions: Does that mean warfare without any limits? Does that mean warfare with any weapons which man's ingenuity can provide? War has developed in the direction of 'total war' in two meanings, which it is important to distinguish. In the first meaning, total war refers to the fact that in a conflict between highly industrialized nations all human and material resources are mobilized for war purposes. . . . Total war in the second sense means war in which all moral restraints are thrown aside and all the purposes of the community are fully controlled by military expediency. . . . Christians and Christian churches, if they admit that occasions can arise when the use of military force by a nation or a group of nations may be less evil than surrender to some malignant power, cannot deny that total war in the first sense may be inescapable. But Christians and Christian churches can never consent to total war in the second sense . . . military expediency therefore cannot be the sole test, but must be subordinated to moral and political considerations."

Then follows the commission's discussion of the use of atomic weapons, the text being given here in full.

The Weapons of Mass Destruction

What then of the weapons we shall or shall not be prepared to use?

Can we find some absolute line we can draw? Can we say that Christians can approve of using swords and spears, but not guns; conventional bombs or jellied fire, but not atomic bombs; uranium bombs, but not hydrogen bombs? Can we say that Christians must pledge themselves or seek to pledge their nations not to stock this or that weapon, even though the enemy stocks them; or not to use some weapons, even though the enemy uses them?

We find no "clean" methods of fighting, but some methods are dirtier than others. Some cause more pain and maiming without commensurate military decisiveness. Some are more indiscriminate.

We have no more—nor any less—right to kill with a rifle or a bazooka than with an A-bomb or an H-bomb. In the sight of him "to whom all hearts are open," the inner quality of an act is to be distinguished from its consequences. There may be more hatred and less penitence in the heart of a man who kills one enemy with a rifle, or in the heart of a frenzied superpatriot in his armchair, than in the heart of an airman who devastates a city with a bomb. Sin in its inward meaning cannot be measured by the number of people who are affected. But a reckoning of consequences is also a part of a Christian's decision. It is more dreadful to kill a thousand men than one man, even if both are done in the service of justice and order. We cannot, therefore, be released from the responsibility for doing no more hurt than must be.

No Moral Distinction

Here a distinction can be drawn between precision weapons, which can be directed with reasonable control at primary military objectives, and weapons of mass destruction. But we are compelled to recognize that the increasing distance from which bombs or projectiles are released and the speed of planes and guided missiles are likely to offset all gains in precision. If, as we have felt bound to acknowledge, certain key industrial targets are inescapably involved in modern war, we find no moral distinction between destroying them by tons of T.N.T. or by fire as compared with an atomic bomb, save as greater precision is possible in one as compared with others. But this recognition that we cannot isolate the atomic bomb or even the projected H-bomb as belonging to an absolutely different moral category must not blind us to the terrible dimensions of the moral problems they present.

With a single atomic bomb, destruction is produced that is as great as that from a large fleet of airplanes dropping conventional explosives. If the H-bomb is made, it will be destructive on a still more horrible scale. If such weapons are used generally upon centers of population, we may doubt whether enough will remain to rebuild decent human society.

Motive and Consequences

But the abandonment of atomic weapons would not eliminate mass destruction. Conventional or new weapons may produce comparable destruction. The real moral line between what may be done and what may not be done by the Christian lies not in the realm of the distinction between weapons but in the realm of the motives for using and the consequences of using all kinds of weapons. Some measures corrupt the users and destroy the humanity of the victims. Some may further the victory but impair the peace. There are certainly things which Christians should not do to save self, or family, or nations, or free civilization. There seems to us, however, no certain way to draw this moral line in advance, apart from all the actual circumstances. What can and cannot be done under God can be known only in relation to the whole concrete situation by those responsibly involved in it. We can find no moral security or moral hiding place in legalistic definitions. The terrible burden of decision is the Christian man's responsibility, standing where he does before God.

Nevertheless, real distinctions can be made to illumine and help the conscience in its trouble. The destruction of life clearly incidental to the destruction of decisive military objectives, for example, is radically different from mass destruction which is aimed primarily at the lives of civilians, their morale or the sources of their livelihood. In the event of war, Christian conscience guides us to restraint from destruction not essential to our total objectives, to a continual weighing of the human values that may be won against those lost in the fighting, and to the avoidance of needless human suffering.

When Atomic Bombing is Justifiable

Unhappily we see little hope at this time of a trustworthy international agreement that would effectively prevent the manufacture or use of weapons of mass destruction by any nation. This should not deter us from the search for such an agreement, perhaps as a part of a general disarmament program, and for a restoration of mutual confidence that would make an agreement possible and effective.

As long as the existing situation holds, for the United States to abandon its atomic weapons, or to give the impression that they

would not be used, would leave the non-Communist world with totally inadequate defense. For Christians to advocate such a policy would be for them to share responsibility for the worldwide tyranny that might result. We believe that American military strength, which must include atomic weapons as long as any other nation may possess them, is an essential factor in the possibility of preventing both world war and tyranny. *If atomic weapons or other weapons of parallel destructiveness are used against us or our friends in Europe or Asia, we believe that it could be justifiable for our government to use them in retaliation with all possible restraint.* [Italics the editors'.] We come to this conclusion with troubled spirits, but any other conclusion would leave our own people and the people of other nations open to continuing devastating attack and to probable defeat. Even if as individuals we would choose rather to be destroyed than to destroy in such measure, we do not believe it would be right for us to urge policies on our government which would expose others to such a fate.

Having taken the position that no absolute line can be drawn we are especially concerned to emphasize checks on every step toward the increased destructiveness of war.

To engage in reckless and uncontrolled violence against the people of any other nation is to reduce the possibilities of peace and justice and freedom after the war's end and even to destroy the foundation of ordered society. Military judgment must not yield to the vengefulness that too often possesses civilians in wartime; nor must the national government yield to the military its own responsibility for the immediate and the postwar consequences of the conduct of the war.

First Use of A-Bomb Inexcusable?

We have recognized that indiscriminate mass destruction may be caused equally by atomic bombs or by a fleet of armored tanks or by a ruthless army laying waste cities and countryside. We have found no moral distinction between these instruments of warfare, apart from the ends they serve and the consequences of their use. We would, however, call attention to the fact that the first use of atomic weapons in another war, even if limited to sharply defined military targets, would open the way for their use in retaliation. Because of the very power of these weapons, it would be difficult to prevent their use from extending to military targets that would involve also the destruction of noncombatants on a massive scale. If the United States should use atomic weapons, it would expose its allies to similar attack. The nation that uses atomic weapons first, therefore, bears a special burden of responsibility for the almost inevitable development of extensive mass destruction with all its desolation and horror.

Even more fundamental, the dreadful prospect of devastation that must result from any major war illuminates with special clarity, the immorality of those in any country who initiate an aggression against which the only effective means of defense may be the resort to atomic weapons, and which may thus be expected to lead to an atomic war. If general war comes it will probably be a war for survival, not only for the survival of a free civilization, but for the physical survival of peoples. In such a war the temptation will be tremendous to forget all other considerations and to use every available means of destruction. If this happens, physical survival may be bought at the price of the nation's soul, of the moral values which make the civilization worth saving.

The Strategy of Peace

The second and concluding section of the commission's report deals with "peace and a positive strategy." It forthrightly rejects the idea of a preventive war and refuses to accept the concept of war's inevitability. It stresses the need for democratic strength and affirms that the moral and spiritual vitality of our society, for which the churches bear primary responsibility, is basic to this strength. It then declares that the first element of a positive peace program is a concerted attack on ignorance, hunger and disease through technical and financial assistance to people in underdeveloped nations. In this, Christian missionaries have rendered a pioneering service, particularly in Asia. A major obstacle is racial discrimination, which must be attacked with all the resources the churches have.

We must approach all men as equals, the report continues, for they are that in the sight of God. This does not except Russia, concerning whom we must ask: "Have we exhausted every means of speaking to them and of saying to them that we do not desire to destroy them or to take their land from them or to convert them by force?" The statement ends with a call for "a mighty and costly drive for the political and moral revival and uniting of the free world and beyond that for reconciliation," and an expression of faith in God.

Dissenting statements from two members of the commission follow.

The chairman and my other colleagues have graciously suggested that I add a brief note to indicate why I cannot join them in signing the statement on which we have worked together. With much of it, needless to say, I am in hearty accord. Most of what is said in the introduction and second main section seems to me sound and admirable.

But on the most central issue, the statement seems to me still involved in deep-going confusion. On the one hand, it is repeatedly affirmed that "victory at any price is not worth having," that "military expediency" is not an adequate test for conduct in wartime. But in fact this turns out to be the only practically effective test that is consistently urged; and the only wartime practice that is consistently condemned is wanton cruelty or destruction "without commensurate military decisiveness." Concern for social and political welfare after a war does not rule out military measures that may well preclude it. Christian conscience in wartime is assigned the negative, inhibitory role of suggesting "restraint" on destructive procedures. But the norm for practically effective inhibitions turns out to be, after all, military decisiveness; and beyond ruling out wanton destruction, Christian conscience in wartime seems to have chiefly the effect (certainly important but scarcely decisive) of making Christians do reluctantly what military necessity requires. The ruling assumption throughout, it seems to me, is that if "we" are attacked, we must do whatever is needed to win.

This perspective may be defended on political and cultural grounds. It can scarcely be regarded as distinctively Christian. Still less is it ecumenical. It represents a majority view, not an inclusive common mind. We who have worked together on this statement have not failed in earnestness, candor or charity. But I think all of us have failed, thus far, to achieve the wisdom and clearness needed to make our statement a valid whole.—*Robert L. Calhoun.*

I assent to the introduction and second main section of the statement but feel obliged to withhold my signature from the intervening section on "War and the Weapons of Mass Destruction." My reasons are: (1) Christian pacifism as an attempt to eliminate war through international reconciliation is less simple and more responsible than is here suggested. (2) Under conditions of modern warfare the restraints proposed are largely inapplicable. To say that our government might justifiably use atomic weapons "in retaliation with all possible restraint" seems a contradiction in terms. (3) Although the general tone of the document is deeply and movingly Christian I do not find in this section such distinctive moral guidance from the Christian gospel as I believe to be both possible and necessary.—*Georgia Harkness.*

Strange Continent

WHAT strange topography has man,
What chasmed nights,
Fear-haunted, what vast plains—
And star-crowned heights.

LESLIE SAVAGE CLARK.

NEWS of the CHRISTIAN WORLD

F. M. C. Holds Last Meeting

Delegates Hear Outstanding Speakers Discuss Missionary Opportunities Growing Out of Present Crisis

By Garland Evans Hopkins

CLEVELAND, Nov. 28.—The 57th and final session of the Foreign Missions Conference of North America began its meeting here yesterday and concluded its program and business this afternoon. It did not, however, formally adjourn. That will come tomorrow after the new National Council of Churches has been constituted. When the conference is formally notified that the new Division of Foreign Missions has been authorized by the constituting convention, this phase of John R. Mott's great dream for united missionary endeavor will pass into history, and a new chapter in missionary records will begin to be written.

Last and One of Best

This last meeting has been one of the finest in the conference's history. Delegates attributed this to two facts. Mission leaders who a few months ago feared that the wide fellowship which has always characterized the agency would be severely restricted because of the merger were in a jubilant mood as they learned that no such serious losses had occurred. Only five boards had withdrawn from all relations to the new division. And two new groups, the John Milton Society for the Blind and the Madras Woman's College Associate Board, were applying for admission at this final session in order to become charter members of the new organization. Added to this, perhaps growing out of it, was the fact that few, if any, sessions had ever come more vitally to grips with the problems and opportunities facing the missions movement. Outstanding addresses and pertinent discussion groups, organized under the leadership of Miss Sue Weddell, faced up to the complicated world situation and found reason for hope and faith in the future of Christian missions.

Missions in Crisis

Yesterday afternoon delegates heard a roundup of the crucial situations Christianity faces around the globe. John Coventry Smith, Presbyterian, U.S.A., described the urgent need for more leaders and radically new patterns to assist in rehabilitating Korea. Thoburn T. Brumbaugh, Methodist, described the confusion in present-day Japan. He emphasized the fact that Japanese Christians share in this confusion. Some of their major problems grow out of their inability to understand the conflicting facts about Americanism, democracy, Christianity and churchism with which they have been inundated since V-J Day.

Lloyd S. Ruland, American Baptist just back from Indonesia, described the strength of the Christian churches in the new republic. These churches need financial assistance beyond the means of their war-impoverished Dutch parent churches. He said North American churches must help Indonesians both by increasing financial assistance and by creating opportunities for fellowship with them. W. Stanley Rycroft, Presbyterian, U.S.A., blamed political Catholicism for Latin America's recurring crises. Protestantism's challenge is to provide the people of Central and South America with a "faith by which to live." Dr. Rycroft believes such a faith will undergird a dynamic facing of the social problems of the area.

Visser 't Hooft on Two Europes

"There is no such thing as Europe. There are two Europe's," said W. A. Visser 't Hooft, general secretary of the World Council of Churches. "Europe has not one but two crises." He described the situation in eastern Europe as the simpler because it is more clear-cut. There the churches are dealing with the issues in a brave and telling fashion. On the other hand, the churches of western Europe are tempted "to go on as if nothing had happened in the world." "The hope in both eastern and western Europe is in small pioneering groups who do realize that change has occurred," he said. The World Council executive declared that the church is being judged because it has not been the church. The missionary movement shares in the judgment. It "still thinks in terms of national and denominational approaches in a world where these have been transcended by new ideas." Then he asked, "Is there not a need for a new approach?"

Discuss Missions Obligation

Charles W. Ransom and Norman Goodall, secretaries of the International Missionary Council, undertook to answer the question Dr. Visser 't Hooft had posed. They agreed that a new approach is needed and reported that the I.M.C. has a program of study in progress to assist in developing this approach. Dr. Ransom told of preliminary aspects of the part of the study dealing with the immediate situation. Leaders are making on-the-spot studies in major tension areas. Dr. Goodall outlined the long-range study, which will take several years. He expressed his conviction that this study must be made in the light of the fact that the missions movement is headed for an economic impasse which can be resolved only by a redirection of the movement.

This morning the conference divided into sectional discussion groups. Discussed were the scriptural and theological bases of missions, the missionary task in light of the radically new relationships between East and West and in light of new and revived forces in Africa and the Muslim world, the job of the mission boards and the nature and meaning of vocation to missionary service. Returning to plenary session, the conference heard reports from all the groups except that on the scriptural and theological bases of the mission. Instead of reporting for the group, its chairman, Princeton's Prof. Paul Lehmann, grasped the occasion to make an address of his own which was as interesting and provocative at it was out of place.

At the final session this afternoon the delegates heard a moving address by the F.M.C.'s retiring secretary, Wynn C. Fair-

(Continued on page 1494)

Missions Council Concludes Work

Nelson Dreier Charges Denominations Fail to Provide Strategy Adequate to Match Opportunities

CLEVELAND, Nov. 28.—The Home Missions Council of North America concluded its final two-day annual meeting this afternoon. Tomorrow it becomes the Division of Home Missions in the new National Council of Churches. No elaborate program was planned for this finale to its long history of unspectacular but vital service to the home missions agencies of this country and Canada. Indeed, this year's program was, if anything, a more traditionally routine presentation of as thrilling missionary activity and accomplishments as are happening anywhere in the world.

Douglass Praises Mission Schools

Yesterday morning and afternoon were devoted to registration and a brief business session. Last night, at a joint session with the Foreign Missions Conference, delegates heard Charles W. Ransom of the International Missionary Council describe the post-war period as a new era for missions. They also heard Truman B. Douglass, president of the Home Missions Council and executive of the Congregational Christian Board of Home Missions, discuss missions and the American mind. Noting many outstanding contributions which the missions movement has made to American life, Dr. Douglass particularly emphasized the contribution which Christian missionary schools and colleges have made in training Negro leaders. He described American Negro leaders trained in such schools as "equipped to seize the justice which the white community is not good enough to grant as a voluntary gift." The missions executive attributed the development of this leadership to the fact that Christian missionary institutions make a "more radical and fundamental attack on problems of social justice than do politicians and political programs." These missionary schools train a larger number of leaders proportionately than do the other institutions of higher learning open to Negroes in this country, he reported.

Californian Challenges Churches

This morning delegates, augmented by a large number of visitors, heard Nelson C. Dreier, superintendent of the Congregational conference of Southern California and the Southwest, urge established churches to seize on opportunities unsurpassed in their histories really to open their doors to the rapidly expanding population. He also stressed the great need for new churches in areas where population increases have rendered the established churches inadequate to care for the influx of people. Surveying denominational programs of church extension, he described what is being done as most inadequate. "We will look back upon this period as one of the times in which Protestant denominations failed to provide a strategy adequate to match our opportunity," he said.

One of the most interesting reports received by the council at this last meeting was that of Public Relations Director William W. Clemes. Only a few years ago it was difficult to get missions into the news. Mr. Clemes' report demonstrated conclusively that this is no longer the case. Besides hundreds of columns of releases appearing in the religious press, the report tells of the demands of radio stations, newspapers and magazines for articles about missions. An interesting by-product of the department's work has been the unsolicited contributions mailed directly to the public relations office by readers. A *Newsweek* story on work in East Harlem brought in $100, mostly in dollar bills accompanied by "warmhearted notes."

Council Faces the Future

After a luncheon meeting at which longtime leaders reminisced about notable accomplishments of the organization, the session this afternoon ended with a prophetic message by Hermann N. Morse, Presbyterian, U.S.A., home missions executive. Dr. Morse discussed the opportunities for enlarged service in the new National Council. He stressed the need for continued consecration to the tasks of home missions as even more necessary in the future than in the past because of the increasingly complicated patterns of modern society. G. E. H.

Lutherans Debate Unity

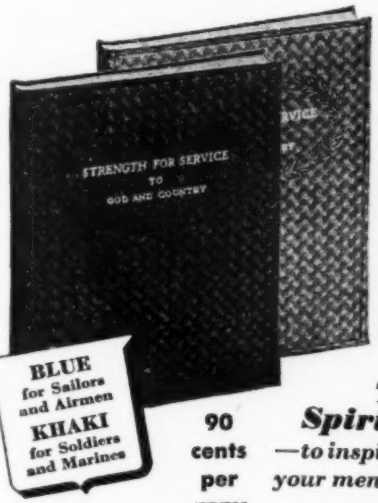
In Biennial Sessions, American Lutheran Conference Urges 5-Way Merger

SIOUX FALLS, S. D., Nov. 13.—At the 10th biennial convention of the American Lutheran Conference held here Nov. 8-10 the 163 official delegates, representing one-third of the Lutherans in the U.S., unanimously approved a resolution looking toward a merger of the five constituent bodies. The resolution asks the union committees of the American, Evangelical and United Evangelical Lutheran churches, which are contemplating merger, to invite the Augustana Lutheran Church and the Lutheran Free Church to join in discussing a merger of all five of those bodies.

Differences in Opinion

Adoption of the resolution followed almost a full day of spirited discussion on Lutheran unity. Differences of opinion were revealed when the presidents of the five member bodies gave their views on recent unity proposals. P. O. Bersell of the Augustana group said that while his church is primarily interested in a more inclusive union, it is open to negotiations. J. A. Aasgaard of the Evangelical Lutheran Church warned against haste in merging. He expressed hope that the Lutheran Church—Missouri Synod would join the National Lutheran Council and called for strengthening that organization. Hans Jersild of the United Evangelical group emphasized the need for spiritual unity as a basic requirement. T. O. Burntvedt of the Lutheran Free Church said his group is not too interested in union because of its history and its decentralized form of church government, but he indicated a personal desire for inclusion in an all-conference merger. Emmanuel Poppen, president of the American

READY AGAIN TO MEET THE NEEDS OF THIS HOUR



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Authority of the Bible is derived, not from the written contents of Scripture, but from the God-centered history that the Bible reflects. Problem of Biblical interpretation, therefore, is largely a matter of HISTORY.

Jewish and Christian orthodoxy believe that ancient Israel conquered the land of Canaan, dividing the soil by lot. But this view is invalid and mythical, involves theological error. The facts are as follows:—

"The children of Israel dwelt among the Canaanites, Hittites, Amorites, Perizzites, Hivites, Jebusites. They took their daughters to be their wives, and gave their own daughters to their sons" (Judges, chap. 3, vss. 5 and 6). "They did not destroy the peoples, as Jehovah charged, but mingled themselves among the gentiles [who inhabited the land of Canaan], and learned their doings" (Psalm 106, vss. 34, 35).

Israelites from the desert, combined with Canaanite Baal worshipers, produced the Hebrew nation of actual history. And concurrently, their two dialects produced Hebrew language.

Baal-worshiping landgrabbers and capitalists oppress peasant villagers descended more directly from desert clans. Social and economic antagonism between these elements reflected in Biblical war between Jehovism and Baalism. Hebrew prophets of Jehovah mostly from small villages. Religious conflict gives rise gradually to pure, spiritual belief in One God of social justice and personal righteousnesa.

Owing to complex, difficult conditions (ancient and modern), the real, actual Hebrew history has been suppressed, and has been mostly kept from the religious public until now. But all teachers of Bible (both orthodox and historico-critical) are sincere and worthy of high regard.

American higher education, secular and theological, implicitly in sharp conflict with orthodox dogma. Ecclesiastical totalitarianism is now seeking to make psychological progress in America. Can be opposed most effectively by combined, massive impact of relentless and radical scientific scholarship.

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Lutheran Church, warned against exclusion of the Lutheran Church—Missouri Synod from union movements, and also suggested that the Finnish Suomi Synod be approached on the merger proposal.

Oscar A. Benson of Worcester, Mass., who was elected president of the conference to succeed L. M. Stavig of this city and who is also a vice-president of the Augustana group, charged in a speech before his election that the proposed tripartite merger endangers the existence of the American Lutheran Conference, would weaken the National Lutheran Council and would postpone complete Lutheran union, which he declared is much more remote now than it was two years ago. He called instead for a merger of all five conference bodies.

For Family-Sized Farms

What at first seemed a routine report from a commission on social relations provoked a lively discussion which resulted in a significant statement declaring that family-size farms are best for the welfare of rural communities. Vigorous opposition was dispelled by an amendment which indicated that absentee ownership need not *always* be harmful to a community. The report called on churches to encourage agriculture as a vocation, to find means of assisting prospective owners to buy farms and to encourage farm ownership by tenants. It asked the church to teach stewardship of land as well as of money.

Other sections of the commission report, adopted without dissent, condemned "mercy killings" and called for increased attention to the needs of the aged.

At its closing session, the convention condemned the recent proclamation by Pope Pius of the bodily translation to heaven of the Virgin Mary and went on record as "emphatically opposed" to any representation of the U.S. at the Vatican. It asked support of the U.N. and renewed efforts toward peace, rejecting the view that war is inevitable. It voted to continue its program of one-day seminars throughout the country and heard a report that 27,000 young people attended the 240 Bible camps which conference groups sponsored last year.

Addressing the conference, Frederik A. Schiotz, executive secretary of the National Lutheran Council's commission on younger churches and orphaned missions, called for support of the Point Four program and criticized the attitude of racial superiority he declared is often found even among missionaries. "Must the Son of Man be compelled to use atheistic Marxism to speak his word on the issue of race hatred?" he asked. B. M. Christensen called on Lutherans to cooperate "without compromise" with those who are "working for the salvation of souls." Warning against the danger of becoming a "class church," he urged that more work be undertaken among laboring people.

FOREIGN MISSIONS

(Continued from page 1492)

field. Glowing tributes were paid Dr. Fairfield by his colleagues. He leaves his foreign missions post to become the executive of Church World Service.

Eugene Smith, Methodist, expressed the spirit of the conference when, in the closing address, he said: "With a burning missionary passion the new National Council may help us to be, more than ever before, a pilgrim people following a pilgrim God to a new day for our world."

Mexican Editor Warns O'Dwyer

In Widely Reprinted Appeal, He Asserts that Nation Has No Desire for Any Return to Clerical Control

MEXICO, D. F., Nov. 27.—In a signed article published Nov. 17 in *Tiempo*, liberal Mexico City weekly with a large circulation, Editor Martin Luis Guzman gave advice to William O'Dwyer, new U.S. ambassador to Mexico and a Roman Catholic. The article has since been reprinted in several other newspapers. "The Roman Catholic Church is the greatest of all known totalitarianisms," writes Mr. Guzman. "It is the oldest, the most rigid, the most invasive of the rights of man and citizen." He asserts that this church is taking advantage of the present feeling against communism to attempt a recapture of her former economic, social and political power. Then he declares: "The Mexican people will not easily fall into the trap so well set up to induce them to return voluntarily to the totalitarianism of the Catholic church as the only way to avoid communistic totalitarianism."

Points to Differences in Mexico and the U.S.

Mr. Guzman calls the ambassador's attention to the fact that he comes to Mexico precisely at the time when the Roman Catholic Church has engaged in a general offensive against the spiritual liberties of Mexicans, "in preparation for a planned blow to destroy political and economic liberties as well." He explains that conditions in Mexico are quite different from those in the United States. In the U.S., he says, the illusion has been created that the Catholic church can take over the leadership of the Mexican nation because the majority of Mexicans are Catholic. Many Catholics in Mexico have a pure devotion to God, he admits, but he insists that the majority are "sunk in idolatrous and coarse paganism." For this situation he holds the Catholic clergy largely responsible. He charges that the majority of the clergy are "ignorant, spiritually illiterate and morally lax." Instead of conforming to the Savior's design, he charges, they serve only the immediate, utilitarian and worldly ends of their church. In Mexico, the editor asserts, that church is so "given to the world and so debased in her practices that she even blesses bullfight rings and becomes the godmother of places where souls are corrupted."

Warns of Political Implications Of Acts of Worship

One of Mr. O'Dwyer's first official acts in Mexico was to do homage at the shrine of the Virgin of Guadalupe. Mr. Guzman's article reminds the ambassador that in Mexico such acts by public persons may have serious political implications. He points out that while politicians in the U.S. may kneel before a cardinal and humbly kiss the fringe of his garment without their action's affecting the people's enjoyment of freedom, it would be otherwise in Mexico. "Modern Mexico, the liberal, democratic and revolutionary Mexico, is the work of a great progressive minority, which has interpreted, affirmed, established and defended the as-

pirations of the enormous majority long submerged in darkness and misery by Catholic totalitarianism," concludes the editor's appeal to the new ambassador. "It is evident that this minority constitutes the force that is to be recognized and appreciated, the force that must be consulted and dealt with in all matters concerning the prosperity and welfare of Mexico."

'Miracle' Attracts Throngs, But Is Disproved

Last June, when the body of the Catholic bishop of Vera Cruz was exhumed in Jalapa, it was found to be well preserved except below the knees. In spite of statements by Catholic physicians who examined the body that such a phenomenon is relatively frequent and is known to result from natural causes, many people believed that a miracle had occurred, and multitudes assembled to file past the body. Prayers were offered to the corpse, and rumors that miracles had been performed began to arise. These stories were reported in the press, and a number of articles by outstanding Catholic writers maintained that the preservation of the bishop's body was indeed a great miracle and that he was entitled to canonization. However, the church authorities did not officially endorse the miracle theory. The body was reburied, and the excitement died out as quickly as it had arisen.

Report Agreement Between Catholics, Government on School Issues

From trustworthy journalistic sources, this correspondent has learned that a compromise has been reached between the Roman Catholic Church and the Mexican government on the matter of education. It is said that the archbishop has agreed to order a stop to the current campaign against the constitution, and that the government has promised in return to be more lenient about academic requirements for teachers. Most of the teachers in the Catholic-sponsored schools are nuns with little or no training. The anticonstitution campaign had been waged bitterly in protest against certain provisions which prohibit religious instruction in schools, either public or private.

G. Baez-Camargo.

Christian Industrial League Presents Film on 'Skid Row'

At the 41st anniversary dinner of the Chicago Christian Industrial League on Oct. 27, the official premiere of its new 40-minute sound film, "The Church Moves In," was held. The motion picture presents the city's "skid row" in all its frightfulness, shows how this "area of forgotten men" came into being and reveals what is being done to solve the problem. For years the league has been one of the few organizations to conduct an active and productive program of rehabilitation among the men on "skid row."

Announce Youth Work Camps for 1951

The World Council of Churches' youth department has made preliminary announcement of the youth work camps which it will sponsor next summer in the U.S., Latin America, Japan, the Philippines and a number of European countries. Average expense for each camper in Europe will be at least $600; in the Far East, $900 to $1,000. Expenses are to be met by the camper himself or by organizations sponsoring him. Applications are particularly welcomed from those who will later be in a position to act as leaders and who have a command of French, German or Spanish. Early application is desirable; the closing date is March

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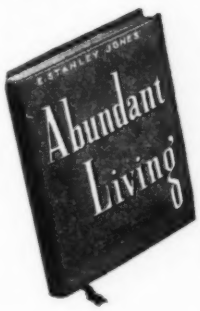

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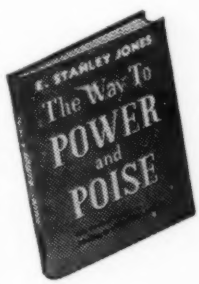

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Enrollment in Seminaries Increases

Enrollment in theological seminaries in the U.S. increased by 15.1 per cent during the past year. Total: 27,000.

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Consider Church, Public Relations

Methodist Pastors of Pittsburgh Region Study Methods—Revive Religious Motto on City's Seal

PITTSBURGH, Nov. 27.—One hundred Methodist ministers from the Erie, West Virginia and Pittsburgh conferences have been meeting here this week for lessons on how to keep church affairs before the public. They were told by Ralph Stoody of New York, director of public relations for the denomination, to trust newspaper reporters and cooperate with them. Clayton T. Griswold, Presbyterian authority on radio and television, told the ministers that television is both an asset and a liability for religion. It causes people to become "spectator types" and reduces the volume of their reading, he said, but it also opens to the church a great new area of culture which can powerfully influence those who view the programs.

City's Seal Revives Religious Motto

An ordinance passed by the Pittsburgh city council provides for the use of the words *Benigno Numinee* ("By divine providence") as part of the official seal of the city. Since 1816 these words, which were originally in the coat of arms of William Pitt, have been omitted from the seal. Religious leaders of the city have supported the efforts of John H. Shenkel, criminal court clerk, whose research and persistence have been chiefly responsible for reinstatement of the motto.

Medical Center Adds Personnel In Psychiatry

Another major step toward making the University of Pittsburgh's medical center one of the foremost in the nation has been taken in the addition of three eminent psychiatrists to its faculty. They are Henry W. Brosin of the University of Chicago medical school, Benjamin Spock of the Mayo Clinic and the University of Minnesota, and I. Arthur Mirsky of the University of Cincinnati and the May Institute. These appointments follow the turning over of the Western State Psychiatric Institute and Clinic, an $8 million facility, to the university by the commonwealth of Pennsylvania. The development is designed to expand greatly the school of medicine's program of instruction and research in psychosomatic medicine.

Pittsburgh to Become New E.U.B. Episcopal Center

Announcement that Pittsburgh will be the episcopal center for the newly formed East Central area of the Evangelical United Brethren Church is welcomed here. Creation of the new area will bring David T. Gregory, elected bishop at the recent quadrennial conference in Dayton, Ohio, to this city for residence. Pittsburgh thus becomes the administrative center for six state or area church organizations, the others being Methodist, American Lutheran, United Lutheran, Protestant Episcopal and Disciples of Christ. In addition, the United Presbyterian Church maintains its national headquarters here.

Kagawa Addresses Pittsburgh Crowds

Toyohiko Kagawa addressed nearly 6,000 persons during his four engagements in this vicinity Nov. 12-13. His messages of Japanese-American friendship and Protestant opportunities in Japan thrilled overflow congregations in Bellevue, East Liberty, Mt. Lebanon and downtown Pittsburgh. Offerings brought $2,000, beyond the expenses of the meetings. Much of this money will be sent to Japan for building chapels to house new Christian congregations in rural areas.

United Lutherans Build Home for Aged

Progress in construction of a $310,000 home for the aged by the Central Pennsylvania synod of the United Lutheran Church in Hollidaysburg will make available facilities for 61 residents early next year. The home will serve primarily a six-county area near its location. Luke H. Rhoads has resigned the pastorate of First Lutheran Church, Altoona, to become superintendent of the home.

Vote Invitation to Billy Graham

A group of 100 Pittsburgh Protestant ministers has voted to extend a call to Evangelist Billy Graham to come to the city for a series of meetings. The period has been set for early 1952, the earliest time available on the youthful preacher's schedule. The ministers acted on a proposal made by Clarence E. Macartney, pastor of First Presbyterian Church, and Frederick C. Fowler, president of the National Association of Evangelicals.

And So Forth

The 47-day strike against Pittsburgh's three newspapers, which ended just a week ago, has been blamed for failure of the 1950 community chest campaign to reach its goal of $4,750,000. The drive has been extended in an effort to raise the remaining $966,713.

Robert M. Hunt, educational director at East Liberty Presbyterian Church, has been installed as director of Christian education for the presbyteries of Pittsburgh, Beaver and Butler.

George N. Young, coming from a pastorate at Dillsburg, Pa., is the new director of the chaplains' service department of the Lutheran service society of western Pennsylvania.

The Pennsylvania council of Christian education reports gains of 25,884 Sunday school pupils for the year ending Oct. 1.

Christ and Emmanuel Episcopal churches, both more than a century old and both located on Pittsburgh's near north side, have entered upon negotiations for merger. Erection of a new edifice is anticipated.

O. M. WALTON.

Kansas' Southern Baptists Cement Fellowship

At their annual session this year, Southern Baptists of Kansas adopted a new constitution which bars fellowship with any churches affiliating with other general Baptist bodies. It also recognizes the right of churches to discontinue affiliation by voluntary action.

Pastors Join in Crusade on Vice

Texas Ministerial Alliances Investigate Community Conditions—Colleges Protest Football Betting

WACO, TEX., Nov. 29.—Ministerial alliances in 26 Texas cities are investigating gambling and vice conditions in their communities. Some of them have appealed to the Kefauver crime investigation committee for help. Two church-controlled universities in the state—Baylor and Texas Christian—have been viewing with alarm the threat represented by professional gambling in relation to football games. Revelations of such a tie-up were first published by the *Dallas Morning News,* then echoed by other Texas newspapers. Coach Dutch Meyer of the Texas Christian football team says there is danger that college football will be "ruined" by gamblers, and points out that football betting cards have been scattered by the thousand throughout the southwest. Pres. W. R. White of Baylor says he has discussed with his trustees the threat to clean sportsmanship raised by gamblers. Harry H. Burch, pastor at LaMarque in Galveston county, reports that he has asked Sen. Kefauver to investigate alleged widespread gambling activities in resorts in the county. In the meantime, he is staging a one-man campaign by going into places where slot machines are being operated, then filing charges with the local justice of the peace.

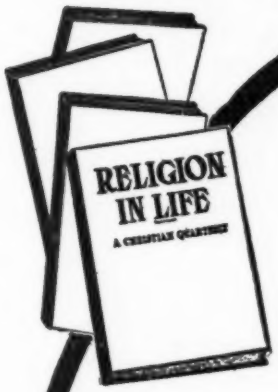
'Suggestion' by Officials Seen As Aiding in Negro's Defeat

Election officials in Waco appear determined to prevent the Negro from participating in government despite high court rulings giving him the right to vote and upholding his right as a citizen to hold office. In a special city election to approve new taxes, a vote was also taken to select an alderman to represent east Waco, a district populated largely by Negroes. Instead of limiting the vote to the district concerned, as has been the practice, in this special contest the ballot, under a recently adopted charter amendment, was opened to all voters of the city. When this correspondent prepared to vote, an election clerk pointed to the ballot and explained: "Remember that the name on top is a white man and the other a Negro." When he complained to local newspaper editors, they reported that they had received similar complaints from other districts. "Evidently it happened at every box in town," they said. But they declined to print an exposé of this apparently illegal procedure by election officials. The Negro candidate, a young veteran, lost by a vote of 708 to 5,056.

Texas Baptists Hope to Add 250,000 in 1951

In its annual session at Fort Worth, the Texas Baptist convention pledged itself to win 250,000 new converts in 1951. The 14,000 "messengers" heard that their churches received 57,000 members by baptism last year, when they participated in the Southern Baptist campaign for simultaneous revivals in all churches west of the Mississippi. They heard also that contributions for the fiscal year totaled $11,977,000, and they renewed their annual budget goal of $10 million. Half of this sum will be used for enlargement and endowment of the denomination's institutions in Texas. On the final day of the session, Gen. Dwight Eisenhower "dropped in" for an unscheduled ad-

Winter 1950



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dress at the invitation of Pres. William Fleming of the convention, a layman, and of Amon G. Carter, Fort Worth newspaper publisher. The general called for moral regeneration. At the final service, Billy Graham, youthful evangelist, surprised his listeners by declaring: "I do not believe mass evangelism is the ideal method to use in winning people to Christ. The best way to win others is through consistent Christian living before them." The audience punctuated Graham's address with frequent "amen's" and "hallelujah's"; apparently he won the complete admiration of Texas' Baptists despite the fact that some of their leaders had expressed disapproval of his citywide "union" crusades.

San Antonio Council Plans Welfare Department

The San Antonio council of churches now counts among its membership 80 churches representing 22 denominations. Eight Negro and nine Latin American congregations are included. The council is considering establishment of a full-time department of social welfare "to interpret social needs to the churches, serve as a referral center and assist Protestant welfare agencies with programs and community relations." During the past year the council conducted a radio and television ministry, sponsored a full-time chaplaincy in a veterans' housing project and a part-time prison chaplaincy, and issued 25,000 voters' guides. O. W. Hardy, prominent Disciple layman, is the federation's new president, succeeding Dr. W. W. Jackson, a Methodist layman. For the past six years the San Antonio council has been the only church federation in Texas with full-time office and staff. However, the newly organized Dallas council opened an office Dec. 1, and the Houston council expects soon to employ an executive.

United Texas Drys Petition For Vote on Prohibition

Meeting in annual convention here, United Texas Drys adopted a resolution asking Gov. Allan Shivers and the next Texas legislature to submit a prohibition amendment to the voters of the state. The resolution points out that 140 counties already are dry through local option elections, and cites a recent public opinion poll which revealed that 54 per cent of Texas voters favor a statewide dry law. Pres. W. R. White of Baylor University, who was re-elected to head the organization, was named to lead a nine-member committee to carry the petition to the governor. The convention also attacked the supplying of beer to soldiers and asked the federal government to outlaw the sale of intoxicants within 25 miles of a military post.

Ask F.M. Channels for Local Churches

R. Alton Reed of Dallas, radio director for Texas Baptists, went to Washington to present arguments before the Federal Communications Commission on behalf of low-power frequency modulation broadcasting stations for churches. He asked that churches of all denominations be permitted to operate small transmitters which can be heard only in the immediate vicinity of the churches. Other religious groups supported the Baptist petition. The request, originally reading "religious organizations," has been changed to ask the privilege for all non-profit organizations. The change was made after the F.C.C. questioned whether approval of the original petition might be a violation of the First Amendment of the Constitution.

And So Forth

W. A. Criswell, pastor of 4,000-member First Baptist Church, Dallas, returned from a world tour with his mind changed regarding universal military training. "I have come to believe against my will that America must pass some kind of U.M.T. act," he said. "America has no choice but to arm herself against her enemies who seek . . . the destruction of her life."

Three Texas Baptist hospitals are borrowing almost $6 million for expansion purposes rather than accept money proffered by the federal government under the Hill-Burton act. Baylor, at Dallas, is borrowing $3 million to complete the $5.5 million George W. Truett Memorial addition which will give it a total of 850 beds and make it the fourth-largest non-tax-supported general hospital in the nation. Baptist Memorial at Houston is borrowing $2.5 million, and Hillcrest, at Waco, $450,000.

Southern Baptists again have turned to Charles Wellborn, youthful member of the religion faculty at Baylor University, as speaker on the every-Sunday coast-to-coast Baptist Hour broadcast.

At their football games this year, the seven schools of the Southwest conference made a practice of preceding the kickoff with a prayer over the stadium's public address system, usually by a local clergyman. Thus a worship period joins flag-raising and singing of the national anthem as pregame routine. C. E. BRYANT.

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Set to Work on Bossey Chateau

Renovation of Ecumenical Institute's Home Near Geneva to be Completed by June of Next Year

GENEVA, SWITZERLAND, Nov. 22.—Plans for reconstructing the Chateau de Bossey, near Geneva, to make it more suitable for the work of the Ecumenical Institute have now been approved. The work, made possible by a generous gift from John D. Rockefeller, Jr., will be done during the first six months of 1951. Meanwhile, the institute will conduct its conferences and study groups at Bossey and elsewhere. A conference on the "responsibility of the church toward morally and socially abandoned youth" will be held early in January. At the end of February the second annual meeting of the World Council of Churches' commission on the life and work of women in the church will take place. In mid-June, men and women in industry will meet at Bièvres, near Paris, for a conference on the "responsibility of Christian managers toward human relations within the process of production." In mid-July, Bad Boll, Germany, will be the scene of a conference of European lay men and women sponsored by the Ecumenical Institute under the auspices of the World Council. A theological students' course will be offered in August at Woudschoten, Holland. Missionaries on furlough will assemble at Bossey for another ecumenical study course Sept. 25-Oct. 9. This will be followed by a conference of lawyers on problems in their vocation. Other conferences on the application of Christianity to specific vocations are being planned.

Canadian Churches Extend Aid to Immigrants

On his return from his recent visit to Canada, Stewart W. Herman, director of the Lutheran World Federation's refugee division, reported here that Canadian immigration and labor department officials expressed willingness to cooperate with the proposals which the L.W.F.'s executive committee has agreed to support. These are that Canadian Lutheran churches assume responsibility for from 600 to 800 D.P. families from Germany and Austria who are eligible for resettlement under the International Refugee Organization; that, in line with recent relaxation of its immigration restrictions, Canada widen the category of acceptable ethnic Germans to include not only farmers and lumbermen, as heretofore, but also skilled laborers in other fields; and that divided families be reunited by admitting dependents of family heads who went to Canada under the mass migration scheme.

Report on Resettlement Of Displaced Persons

Edgar H. S. Chandler, field operations director for the joint World Council and Church World Service staff, announces that during September 1,627 D.P. claims for resettlement were processed, as compared with 1,667 in July and August together. Since midsummer nearly 5,000 Protestant and Orthodox D.P.'s have sailed for new homes in the U.S.—a fourth as many as had already reached America. The staff has aided some 3,000 other D.P.'s to emigrate to 35 other countries. Nearly 30,000 additional D.P.'s are in the process of being resettled, not including a further 25,000 whom the staff hopes to assign to the 17,000 new "blanket" assurances recently received from U.S. churches. A team of resettlement specialists from U.S. Baptist, Brethren, Episcopal and Methodist churches is now working in European camps, preparing case material on "difficult to resettle" D.P. families. The IRO is providing $160,000 to finance this work. More than 12,000 *Volksdeutsche* have been registered for overseas resettlement by the new office set up for that purpose in Stuttgart by the World Council and the Lutheran World Federation.

Christian Youth Leaders Plan 1951 Program

Twenty-six representatives of the Y.M.C.A., the Y.W.C.A., the World's Student Christian Federation and the Brethren Service Committee attended a consultation on interchurch aid sponsored by the World Council's youth department in November at Presinge, the Swiss Reformed Church's deaconess home near Geneva. They came from Belgium, England, Germany, Holland, Spain and Switzerland. Purpose of the meeting was to coordinate plans for the Christian 1951 youth work program by insuring mobility in travel, providing paper for print-

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ing, and training leaders with the help of salary and scholarship allocations. The delegates discussed opportunities for ecumenical development in youth camps, work among young refugees, and extension to other countries of the idea exemplified in the ecumenical worship and information center for tourists maintained during the past year at Oberammergau.

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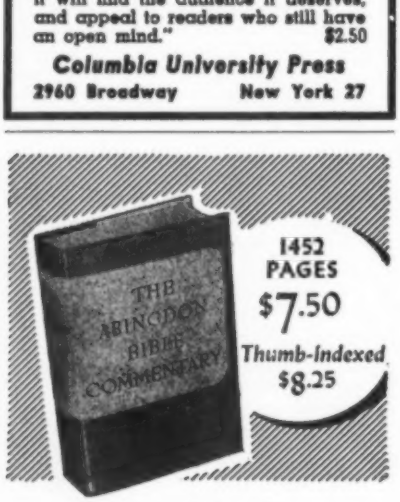

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And So Forth

The Orthodox theological seminaries of St. Sergius and St. Denis in Paris, where students of seven nationalities receive instruction in French and German, have been given special liturgical literature in the Slavonic language by the World Council's interchurch aid department. Funds provided by the department have also been used to double the salaries of about 70 Orthodox clergymen, which formerly were only $6 monthly, and to set up summer camps for students of the Russian Orthodox S.C.M. movement in western Europe.

Funds from the IRO, the Lutheran World Federation and the Bavarian government have made it possible to turn former German army barracks at Berchtesgaden into a permanent home for 400 aged D.P.'s. It will be operated by the Lutheran Church of Bavaria.

The Swiss federal council has announced its readiness to contribute toward the support of 200 physically handicapped refugees in the IRO's "difficult cases" category.

The Roman Catholic congregation at Grellingen, in the Swiss Jura region, contributed 10,000 Swiss francs to enable the 100-odd Protestants who have settled there to build their own little church.

Young people from the Waldensian, Methodist and Baptist churches in Italy have collected $1,040 to be used in youth work by the Protestant churches of Spain.

BERNARD CAUSTON.

WHAT HAPPENED?

(Continued from page 1481)

sat up writing all night Wednesday and made one of the most impressive addresses of the week. A solemn installation service for National Council staff and the closing addresses on Friday evening by Eugene C. Blake, Presbyterian minister of Pasadena, California, and Bishop Henry Knox Sherrill, first president of the council, brought the cost of discipleship and of duty to God home to the departing delegates.

Message to America

The National Council's message to the people of America was adopted Friday afternoon, after a brief discussion of whether to refer to Jesus Christ as "Lord and Savior" or as "God and Savior." When it was pointed out that the former phrase is used in the preamble to the constitution of the National Council, the message was adopted but a motion was introduced and passed asking the General Board to consider recommending to the next General Assembly that it amend the constitution to use the latter wording. There were some mutterings, particularly among the Disciples delegation, which voted solidly against the motion to change the language, that this was carrying theological hairsplitting too far.

The convention also approved the report of the nominating committee, which recommended employment of an estimated 100 executives to staff the National Council. Samuel McCrea Cavert was elected general secretary of the council. Roy G. Ross, formerly general secretary of the International Council of Religious Education, was elected associate general secretary. Both were honored at dinners during the convention. Offices will continue to be maintained in New York and Chicago until present leases run out in two years.

The total budget of the new council is $4,435,326. This is divided into a basic budget of $2,694,682, which is a little over $240,000 more than the combined budgets of the merging organizations and is largely assured from support previously raised by the organizations separately. The supplemental budget of $1,549,691 will be spent only if "assured designated income" is received. It is understood that the National Council is starting with a deficit of around $130,000, which it desires to raise before 1951.

Meeting Widely Publicized

An important aspect of the Cleveland convention was its coverage by press, radio and television. Around 140 radio and TV programs, many of them network-wide, originated in the convention. Some of them were broadcast abroad through the Voice of America. The Protestant Radio Commission produced all these programs. Approximately 100 representatives of the press covered the convention, coming from all over the country. The National Council provided them with excellent facilities, the press room being in charge of Don C. Bowles.

Though preliminary sessions of the General Board of the council had been held on both Wednesday and Thursday, its first full-scale meeting was held on Saturday following the adjournment of the constituting convention. It was immediately apparent that this body, which has delegated to it all the powers of the council *ad interim* except approving new members and revising the constitution, is a highly important new factor in Protestantism. Here were the recognized leaders of the denominations, all obviously aware that the precedents they were beginning to make must be well made. Confronted in the very first meetings with highly explosive problems, the board faced them with courage.

General Board Confers

The most pressing item on its initial agenda was the recommendation of the planning committee that a National Lay Committee be organized with sweeping powers of participation and review. On motion of Bishop G. Bromley Oxnam this matter was made the order of the day immediately after certain necessary budgetary items had been considered. Dr. Cavert, speaking on behalf of the planning committee, presented the plan for a national laymen's committee, describing it as "overarching" the whole structure of the council yet without final authority. The idea grew out of the desire to get more laymen to participate in the work of the council. If more laymen participated, the council's public relations problem would be made easier, he said. A few months ago he found himself taking the same position which the opponents of the committee are now taking. But "the Spirit of God has been at work." Minds have been changing, his own among them. There need be no fear that "anybody is selling out to anybody else," concluded Dr. Cavert.

Bishop Oxnam replied that the very use of the word "overarching" disturbed him. It might well prove that a body "without authority" would develop very effective au-

thority. There must be no arrangement for censorship by any group of the National Council's pronouncements. He agreed that laymen should be adequately represented in the new council. If the present plan does not bring them in, the council must arrange to bring them into a larger and more vital relationship. But their place was in the functioning, decision-making agencies of the council, not in a separate, irregular body.

Luther Wesley Smith, American Baptist, supported Dr. Cavert's position. The Baptists have had a good experience with lay sponsors, he said. Rightly or wrongly, the feeling does exist that church leaders are not willing to take the time to get representative judgments before issuing statements. The procedure suggested would insure the obtaining of such judgments. Hampton Adams, Disciples representative, expressed the opinion that the place for laymen is in the council. Dr. Fry regretted that the planning committee had allowed the matter to be carried pretty far with the laymen before getting an understanding on the project. President Arthur Flemming felt that the committee should have only an advisory function. He commended the increase in lay interest in the work of the council over the past few years, and said that more laymen should be brought into the work of the divisions and departments.

Final Decision Postponed

Lem T. Jones, president of the men's organization of the Presbyterians, U.S.A., asked the group to be realistic in the present consideration. As a matter of fact, decisions concerning pronouncements of the council would be reviewed by *interested* laymen. It would be a good thing for this review to be official. After considerable further discussion, it was voted that a committee should be named to draw up a resolution to be presented at the afternoon session. When the committee reported at that session, the General Board, with one dissenting vote, adopted a threefold proposal. It expressed deep appreciation for the help of the members of the Lay Sponsors Committee. It asked that this committee continue to meet with a committee of the General Board to discuss the best way of obtaining a more complete integration of the members of the lay committee into the work of the council. It authorized the president to appoint a committee of the board to deliberate with the Lay Sponsors Committee.

The General Board voted to permit executives of the various divisions, departments and agencies to attend the bimonthly sessions of the board. Officials estimated that this group will number about 100 persons. It was also voted that denominations may designate their voting representatives from meeting to meeting. Alternates will be seated only in the absence of principal delegates but will receive minutes and be kept informed of the board's activities. Of equal importance with actions taken was the precedent established that General Board meetings are open to the press and to visitors.

'Greatest Story Ever Told' Will Feature Nativity

Again this year the American Broadcasting Co.'s "Greatest Story Ever Told" series will include the story of the Nativity. On Dec. 24 the theme will be "Unto You This Day"; on Dec. 31, "Flight into Egypt." The series is heard on Sundays at 5:30 p.m. e.s.t.

Re-Enact Capital Punishment Law

New Zealand Restores Practice Banned Since 1941—Ultimate Union Is Still Churches' Goal

TIMARU, NEW ZEALAND, NOV. 23.—In fulfillment of the promise made by the Nationalist party in last year's election campaign, Parliament yesterday by a vote of 38 to 31 enacted a bill to restore capital punishment in New Zealand. The death penalty had been abolished by a Labor government in 1941. The subject has been debated throughout the country for months past. Many societies and individuals were given opportunity to expound their views before the joint parliamentary committee appointed to hear arguments for and against the proposal. Summarizing the evidence given as he introduced the measure into Parliament, the attorney general said that the churches were "pretty solidly" opposed to capital punishment, whereas officers of the department of justice and the police department, who had had "considerable experience of criminals," affirmed unhesitatingly that reintroduction of the practice would make for a reduction in the crime of murder. The Roman Catholic Church made no official pronouncement on the issue. All the larger Protestant churches, through their standing committees and courts, opposed the bill as a "retrograde step inconsistent with Christian views and enlightened public opinion." However, the British Israel Federation supported the bill, basing its action on biblical teachings.

Officials Admit Statistics Are Inconclusive

There was general agreement that statistics for the commonwealth give little guidance on the matter, if any. The attorney general quoted figures showing that 148 murders were committed during the past 15 years as against 154 for the previous 15 years during which capital punishment was in effect. He said they "neither prove nor disprove a case for or against." Chief argument used by supporters of the bill was that capital punishment would be a deterrent, and that if adopting it should be the means of saving even one innocent life, the action would be worth while. Opponents denied that capital punishment is a deterrent. The prime minister announced that the matter was not a party issue and that members were free to vote according to their personal convictions. However, only one government member voted against the bill, along with all members of the opposition party.

Methodists, Presbyterians Still Hopeful of Ultimate Union

In their annual meetings this month, the Methodist Conference and the Presbyterian General Assembly both declared that ultimate corporate union remains the goal to which they are committed, although the vote of their church members taken two years ago showed that it would be unwise to take the step immediately. A strong joint committee has been appointed by the courts of the two denominations and instructed to

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work out an agreed and detailed policy concerning the establishment of "union churches" in new housing areas and new settlements. Increasing demand for such churches is forcing the central committees of the denominations concerned to grapple with the practical problems involved in the relationship of those churches to the national organizations.

Presbyterian Missionaries Decide To Remain in South China

Members of the Presbyterian Assembly were thrilled when word was received by cable to the effect that the church's missionaries in south China have decided to remain at their stations. The overseas missions committee had advised them to return to New Zealand while they could, but left the final decision up to them. The field council replied: "We have . . . been driven to re-examine the whole ground of our being here under present conditions. The result is a clear and unanimous conviction that we should not withdraw at this juncture. Since we still have the privilege of free and fruitful cooperation with our colleagues of the Chinese church, we feel that to leave at this stage would be doing violence both to our sense of divine call and to the cause which they and we have labored jointly to upbuild. We are all in active work and not in any difficulty with the authorities. There is some evidence—very slight, we admit—that the most rabid period is over and perhaps a better balance between the old and the new will be arrived at. The main factor in our decision is, of course, that the Chinese want us to stay." The New Zealand missionaries, who work in a village area near Canton, form the largest missionary group at present in south China.

And So Forth

At the end of this year 1,000 Dutch immigrants will have arrived in the dominion, and it is expected that at least 4,000 more will come within the next twelvemonth or so. The Presbyterian Assembly expressed concern about spiritual oversight for these immigrants, most of whom belong to the Dutch Reformed Church.

Every Christmas the National Council of Churches appeals to church members on behalf of needy churches and Christians abroad. This year the appeal is for help to restore the churches in Korea. The council has announced allocation of $6,250 to aid reconstruction schemes for the churches in Germany, Austria, Hungary and Greece.

Proceeds from the sale of a Christmas card it has had printed will be devoted by the National Council of Churches to reconstruction work in Europe. The card, a reproduction of a painting by a Lithuanian D.P. now settled in this country, depicts the Nativity against the background of a devastated area in Europe.

MALCOLM W. WILSON.

Scores Collusion In Liquor Permits

Georgia Baptist Convention Hears Report that County Commissioners Listen Only to Industry's Desires

ATLANTA, Nov. 27.—In his report to the 129th session of the Georgia Baptist convention in Savannah two weeks ago, Warren M. Marshall, chairman of the convention's social service commission, charged that many county commissioners have made an "unholy alliance" with the liquor industry. He declared that some commissioners and liquor dealers completely disregard the wishes of entire areas simply because the liquor industry wants to add another to the existing "great chain of liquor stores." The commission's report also denounced the use of television by the liquor industry "to increase its stranglehold on our otherwise fair and beautiful land." On the race question, it declared that the "answer to the appeal for further advance lies not in lawsuits to end segregation." It added a denunciation of those who use the cross "as an inspiration to so-called higher patriotism" and declared: "We regret the use of any method to coerce, frighten, alarm or otherwise bring distress on any race." The convention unveiled and dedicated a memorial to Josiah Penfield, who in 1828 bequeathed it $2,500 to use in educating young men for the ministry. The gift initiated the movement which resulted in the organization of Mercer University.

Would Have Pastors Convert 'Opinion Makers'

At a recent church-press conference at Epworth-by-the-Sea, Methodists from Florida and Georgia were told by Roy L. Smith, editor of the denomination's *Christian Advocate*, that the "biggest news that could be reported in any community would be the remaking of the lives of its top 10 opinion makers." He advised pastors to "capture" those 10 leaders. "The church must reach the masses by ministering to the needs of the people," he said. "If you pastors reduce juvenile delinquency, convert your local opinion makers or otherwise bring about redemption in your community, the newspapers will be interested. They'll tell the news."

24,000 on Hand at First Billy Graham Meeting

For the first sermon in his six-week series of meetings in Atlanta, which has a week yet to run, Billy Graham drew a crowd of 24,000 to the steel and aluminum tabernacle erected for the services in Ponce de Leon baseball park. While here, Graham initiated a radio network program, "The Hour of Decision," which his group estimates will be heard by 9 million Americans during its year-long presentation. On several occasions, the 82-year-old widow of Billy Sunday appeared on the platform to be warmly greeted by the audience. One Sunday afternoon Gov. and Mrs. Strom Thurman of South Carolina led a motorcade of 200 residents of Columbia, S. C., to hear Graham in Atlanta. His last meeting before coming here had been in Columbia. Paul James, pastor of Baptist Tabernacle,

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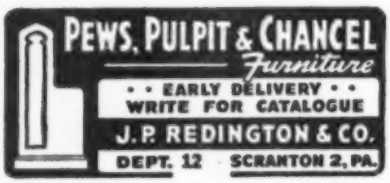

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Mourn Deaths of Georgia Religious Leaders

Samuel Candler Dobbs, Sr., noted philanthropist and former president of the Coca Cola Co., died recently at the age of 81. Mr. Dobbs is reputed to have given more than $1 million to Emory University, Reinhardt College, La Grange College for Women and other schools. He once said: "I have made many investments. . . . But . . . the best investments I have ever made have been in helping to provide educational facilities for boys and girls who otherwise would not have had a chance." . . . William M. Parker, since 1942 general secretary of the Atlanta Y.M.C.A., was shot and killed Oct. 27 as he walked down the "Y" steps by a mentally deranged World War II veteran. The killer had caused considerable trouble at the "Y" for two years. After all efforts to deal with him in kindly fashion had failed, the executive committee asked him to leave. He held Mr. Parker responsible for his expulsion. . . . The Atlanta Baptist ministers' conference held memorial services Nov. 6 for Ellis A. Fuller, president of the Southern Baptist Theological Seminary, Louisville, who died recently in California while on a speaking tour. The services were held in First Baptist Church, of which Dr. Fuller had been pastor for 14 years before going to the seminary. The present building was erected under his leadership.

And So Forth

First Christian Church, Kissimmee. Fla., was host to the Florida Christian convention Nov. 14-16. The Florida Baptist convention met in Ocala the same week, with J. Beruiest, pastor of First Church, Tampa, as president. Jacksonville's Main Street Methodist Church celebrated its 50th anniversary Nov. 5.

In observance of Young Harris College Day Oct. 29, bishops, pastors and educators, most of them alumni of the college, filled pulpits in many Methodist churches of northern Georgia.

Joe Miller, pastor of the Ludowici Baptist Church, has been elected president of Truett-McConnell College at Cleveland.

With the singing of Christmas carols by the Miami University choir, Miami, Fla., on Thanksgiving night unveiled what is said to be the world's largest Santa Claus. The figure, six stories high, required a mile and an eighth of neon tubes plus two miles of wiring. JAMES P. WESBERRY.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

The Jackpot (Fox) James Gleason, Barbara Hale, James Stewart. *Comedy.* How $25,000 in prizes from radio give-away show launches small town family on merry-go-round quite different from the imagined glorious result. Based on true *New Yorker* account. *Excellent possibilities for comedy dissipated* by tendency to overdo every incident, moving it from the possible and comic to the burlesque. Unnecessary, dragged-in concern with drinking and involvement with gangsters used as comedy devices. M,Y

King Solomon's Mines (MGM) Richard Carlson, Stewart Granger, Deborah Kerr. *Melodrama* accompanies safari organized by British woman to discover traces of her husband who disappeared on search for legendary treasure in unexplored region of Africa. Plot is as fantastic as a comic strip, but with it you get *as exciting an action film as could be asked for.* Furthermore, action is authentic; film was photographed in technicolor in Africa. It offers wonderful shots of wild animal life, desert, mountain and jungle panoramas, unique pictures of tribal affairs. In the latter, Africans portray themselves with quiet dignity. M,Y,C

Let's Dance (Par.) Fred Astaire, Betty Hutton. *Comedy,* with stretches of music and dancing. Once-engaged pair of entertainers revive romance when he undertakes to help her win right to bring up her son in her own way (backstage at night clubs) rather than in the style to which wealthy family of his dead father insist he is entitled. A *concocted* story bent on proving superiority of night club way of life to the "prosaic." Considering talents of its stars, its *dance sequences* are strangely *uninspired.* M,Y

BEST CURRENT FILMS

For Family: Annie Get Your Gun, Beaver Valley, Cheaper by the Dozen, Cinderella, The Happy Years, The Jackie Robinson Story, Stars in My Crown, Summer Stock, Three Little Words, The Toast of New Orleans.

For Mature Audience: All About Eve, The Broken Arrow, Eye Witness, The Glass Menagerie, The Gunfighter, Hamlet, The Lawless, The Men, Mr. 880, Mystery Street, No Way Out, Rio Grande, Samson and Delilah, Sunset Boulevard, The Third Man, Three Came Home, The White Tower, The Winslow Boy.

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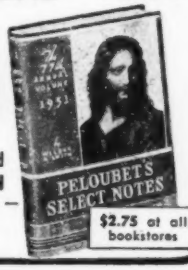

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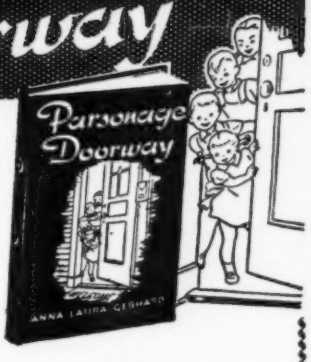

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